

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10, N. Y.

June 29, 1945

No. 849

TO THE KOREA MISSION

Dear Friends;

Our last numbered letter was sent out on August 19, 1942. Since that time we have sent news items mostly about those still in the Philippines. There have been items which concerned each of you, but these have not been reported except to the individual concerned. There have been general items which came to you in the numbered general letters.

There are special reasons for writing a Mission Letter to each of the Missions at this time. The things given concern the Mission so directly that it seems wise to take this more direct method of giving the information, rather than through a General Letter.

PROCEDURE FOR RE-ENTERING OCCUPIED FIELDS

"The Board looks forward prayerfully to the coming of peace in East Asia and the opportunity for resuming its full program of cooperation with the national church in China, in Japan, in Korea, in the Philippines and in Thailand. These tragic years have brought such deep and sweeping changes in these lands that no mere resumption of work according to the former patterns will suffice. The Board faces the opportunity and the necessity for a thorough review of every aspect of its work.

The repatriation of most of the missionary force provides the opportunity for a restudy of the types and number of missionaries needed and the forms of work in which they can most effectively aid the national church. The destruction of many buildings, serious damage to many others, and the loss of most of our equipment, all this requires a review of the entire institutional program in which the Board cooperates. Through carrying on the work alone during this period, the national church has gained a new spirit of independence that will call for a fresh consideration of the missionary's relation to the church and the organizational framework in which the Board should carry on its work. In some of these countries, great strides have been made during this period in the field of cooperation and church union, and the Board must be prepared to enter into cooperative arrangement with other mission boards, so that, if it seems wise, a united approach can be made to the church on the field.

As the doors for missionary service reopen, this changed situation demands a thorough survey and full consultation with the leaders of the national church before final decision is reached as to the field program to be undertaken in close cooperation with the national church. The first missionaries, therefore, sent out by the Board to each field will be limited in number, selected for one of the following types of emergency service: Relief, spiritual ministry, and survey and consultation. This group shall be termed Group A.

The members of Group A, selected for their work by special action of the Board, shall arrive on the field as soon as possible after the cessation of hostilities. They will be the direct representatives of the Presbyterian Church and the Board, renewing the bonds of spiritual fellowship, ministering in the name and spirit of Christ to the needs of the stricken people, and assuring the Christian community of our continuing aid in the great task of Christian reconstruction.

The members of Group A shall engage only in forms of service of a temporary and emergency character and shall make no independent commitment of their own service or of the resources of the Board beyond this temporary period. During this preparatory stage, the Board will arrange for the setting up on the field of an Emergency Executive Committee to supervise the temporary service and direct the work of survey and consultation. In this period, no mission is to be constituted and no permanent committees are to be established. The form of administrative organization and its relation to the national church and its constituted courts are among the questions to be considered in full consultation with the leaders of the church.

Following the period of survey and consultation as promptly as possible, a Board deputation shall visit the field. It is hoped that the visit of the deputation can be timed so that there will be opportunity for conference with members of other Board deputations and their Mission representatives. The Board deputation shall participate in one or more planning conferences with missionaries of Group A and national church leaders. These planning conferences shall make recommendations to the Board covering all phases of the program of cooperation with the national church. These recommendations shall be received and approved by the Board before the program covered by the recommendations shall become operative.

It is recognized that in the period between the arrival on the field of Group A and action by the Board on the recommendations of the planning conference, a considerable period of time will elapse and it will be necessary to undertake a limited amount of work of a permanent character, involving the need for additional missionary personnel and appropriation of Board funds. Such intermediate steps shall be taken only upon recommendation of the Emergency Executive Committee and with approval by the Board. Missionaries sent to the field during this intermediate period for specific tasks approved by the Board shall be called Group B.

Active missionaries of the mission, not included in Groups A and B, shall be the mission reserve force. Individual missionaries from this group (Group C) shall be sent to the field upon request of the Emergency Executive Committee, after consultation with the national church, for specific responsibilities included in the approved program." (B.A. 4/16/45)

As this action is given in detail, there does not seem to be any call for extended comment. The situation in Korea is shrouded in the black cloud of total war. Our planning at this time is largely based on our knowledge of conditions and attitudes obtaining in 1941 and 1942. While it is entirely safe to predict attitudes of our Korean brethren, it will not be possible to know conditions until our return.

There is no clear indication as to how soon anyone will be able to return to Korea. Judging from the time schedule of the Armed Forces, as published in the New York Times last Sunday, it will be later than we had at first thought before our missionaries may enter Korea. This schedule gave August, 1945 as the time for peak travel of Forces from Europe, December, 1945 as the peak period of travel across the United States to the Orient and April, 1946 as the period of heaviest freight

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shipment. This could mean much or little, as to the end of the war with Japan. There is enough in it to make us believe the time for re-entry of missionaries could well be extended to 1948.

Again, judging from what is happening in the Philippines, missionaries do not move in with the Army. There are a few who have remained, but, so far, they have only secured permits for the return of two people, - one the Secretary of the Philippine Committee, representing all the Boards. He is going to try to get the Army Headquarters to grant permission for more of our people to return. But, so far, the general attitude is that they will enter after the war is over and after the local conditions settle down to permit free travel and local residence.

The main point here is that we shall need to be on the watch for the coming events and be ready to make our own special representations as to entry and the services we may render very soon after the military occupation of the country. Otherwise, we may find ourselves kept out for some time after the end of hostilities and during the period of military occupation and political reorganization of the country. Doubtless this representation could best be made as a joint affair. The Korea Committee could serve as an agent, but we shall need to be active in our own efforts.

This discussion, after all, has become rather lengthened. However, it is important and, although there is nothing immediate about it, we should all be thinking of these things.

GROUP A - FOR RESUMPTION OF WORK IN KOREA

At the meeting of the Board on May 14, 1945, the Board took action, designating the Korea missionaries to be included in Group A, the group first to return to Korea:

"In accordance with the general policy of the Board for resumption of work in East Asia fields, as given in Board action #45-73 of April 16, 1945, the Board VOTED to include in Group A for the Korea Mission, the missionaries whose names are given below:

Rev. Edward Adams	Rev. Harold H. Henderson
Rev. Roscoe C. Coen	Rev. Clarence S. Hoffman
Dr. John D. Bigger	Miss Olga C. Johnson
Rev. Allen D. Clark	Mrs. Frederick S. Miller
Dr. Archibald G. Fletcher	Dr. Horace H. Underwood

It was understood that the immediate task of this group would be that of survey and consultation with the Church in Korea and for relief and rehabilitation, the group itself organizing these several activities after arrival on the field. It was also understood that in case the whole number could not be sent at the same time, the Board would be under the necessity of selecting those who are to go out at the time it is possible to do so."

As indicated in the comments above, there is no present assurance as to the number who may be permitted to enter at first. In view of priorities being established by the governments, the Korea Planning Committee, at a recent meeting, made out a priorities list to be submitted to the government and to apply only while travel is restricted.

organization and equipment of the American Armed Forces.

Before receiving the letters this morning, I had planned to say to the Board that I am in condition to stay here provided you can join me immediately. But you folks at "156" seem to take it for granted that we are to head right back, and the best information I have been able to pick up here is that civilians (meaning you) will not be allowed to travel out this way. So probably I'll be home soon (though I feel still more than obligated to try to get to Manila to pick up what may have been providentially saved of the treasurer's records).

Dr. and Mrs. Wolling T. Cook (to Dr. Cook's sister) - February 24, 1945 - Los Banos Camp

Yesterday we were marvelously and efficiently rescued - some 2,150 internees - from our Camp in Los Banos. All day it was like a dream. We are emaciated - Maudo weighs eighty-five pounds and I, one hundred thirty-five - but still O. K. in general health. Maudo is receiving check-up. Our plans are in the hands of others, but we hope soon to join you all. Today I first tasted sugar since early October, milk the first time in six months.

All in the ward are happy with letters and magazines. Navy nurses and Filipino nurse care so lovingly, and look after us. We live one day at a time. Our rescue was thrilling and we feel confident we will see all of you soon. We may look like paupers, as we lost everything, even some things we prepared for dear ones at home.

Rev. and Mrs. Albert J. Sanders - February 24, 1945 - Los Banos Camp

Your good letter of November last has just been brought to us, the day after our dramatic and providential deliverance by our splendid American troops and Filipino guerrillas from the Los Banos Internment Camp. It was so heartening to have this affectionate word from you after having lost contact with you for so long a time. Perhaps we will soon be in the States and we then will be able to tell you in person of what has transpired recently and also during the past three most extraordinary years in which our lives have been spared notwithstanding besetting dangers.

Today 2,156 ex-internees, now being cared for by the American Army here in Muntinglupa, are giving thanks to God and the brave boys who effected so daringly and perfectly our rescue from our captors. It still seems like a dream or like an episode on the screen rather than an incident from actual life. We had just begun cooking a meagre breakfast from rice we had hulled the day before, when at 7:00 A.M. paratroops landed below the camp. Soon other troops and guerrillas closed in on all sides of the camp, bullets whizzed through our cubicles, as our men engaged the Japanese garrison, and then word came we must prepare to leave within a half an hour. As the flames from the burning barracks raged about us we made our way to the amphibian tractors which awaited us, from which we were brought by army trucks to this sanctuary with the army. We, like many others, have lost all except the clothing we wear, and a few valuables but rejoice to have our lives spared for His service.

Miss Gerda O. Borgnan (to her sister) - February 25, 1945 - Los Banos Camp

December 6th, we, about 150 of the Santo Tomas internees, were transferred to Los Banos near a lake at the foot of a group of low hills which is a much cooler place than Manila. We were all but starved out by the Japanese in charge, and were wondering when our salvation was coming.

Friday, February 23rd, our American soldiers in parachutes, some in tanks, arrived, and we were oh, so glad!! Some shouting and cheering went on, and later we were given five minutes to pack what we could carry in our hands and be ready to be

taken to Manila. As I am not robust, I could carry very little, but what are things in comparison to life!!

We arrived here in this new Bilibid Prison where we are well taken care of and are being well fed so that in the near future we will be able to take the voyage to the U. S. A. It seems like a dream which has come true to be under the American flag!

Oh, what joy was manifested in the faces and shouts of the Filipinos as our truck passed the villages. They were out holding up their hands with "two fingers for victory." In several places on the road, arches had been erected with the words, "Welcome Victorious American Forces."

Several of our missionary friends who were up in years died of beriberi and starvation. The last six days in Los Banos some eight or ten men died of the same above-mentioned cause. Mr. Herbert Blair of Taiku, Korea was among them.

During the last months we have been as it were "fed by the ravens," people sending us the necessary vegetables or rather greens to eat with the rice to avoid too difficult cases of beriberi. My eyes and my legs swell every day, but are better in the morning. With this new diet I think many will be overcoming the disease.

When I left Los Banos so hurriedly, I left my glasses; therefore it is difficult to write this note to you all. I surely thank you all for all your thoughts and prayers for me and others. The Lord has answered in many, many ways. Herewith are some of His words which have helped along the way. Psalms 33:10, 18, 19. Psalms 34:7. Isaiah 41:10, 13.

Mrs. Stephen L. Smith (to son, Lieutenant Stephen E. Smith) - February 25, 1945 - Los Banos Camp

Dad, Paul and I are rejoicing in freedom, safety and ample food, wholesome diet for malnutrition after recent marvelous rescue from perilous situation in our rural internment where we have been for nearly eight months. We thank God and "our boys" for deliverance from slow starvation and probable death. God's hand was clearly shown and we praise Him and those who so bravely executed His plan and theirs for the rescue of the total more than 2,100, all brought "through the water on foot" safely. Read Psalm 66 and you will find now meaning in it as we do. Our praise for "our boys" and their local brothers is the highest.

MacDonalds, McAnlises, LaPortes and many others are here with us. See Red Cross and paper or radio lists. Sadly we buried Dr. Charles N. Magill on February 19 and Rev. Herbert E. Blair on February 20, before leaving internment. Death certificates state, "Beriberi due to starvation." Dad wishes you to report this at once to the Board for Dr. J. L. Hooper, and also send copies of this letter to him and Don, Grandpa Rich and Grandma Smith, Aunt Mabel and others. Dad will write the Board as soon as allowed. We are allowed only one letter per family this first mail out.

Eager as we are to resume our work on this Island, we realize that our present condition of malnutrition must be overcome before we can have strength to carry on the difficult work of reconstruction which will confront us in every field after much devastation and suffering among our people. We cannot yet know all the realities of the situation but losses in life and property probably are enormous in most of our fields. If possible, when things are clear enough, we hope to see what has happened to our home and work. Loss of all material possessions probably is inevitable. We arrived here without even a suitcase. Personal papers and some valuables are with us and the clothes on our backs. I wore three dresses, sweater and winter coat. Shoes are in rags, etc., but we are here and alive, all of us, and are being fed and our immediate needs met and future promised. We hope in the not distant future for repatriation to see you all and to gain back health and the many pounds lost in three years - Dad 46, Paul 30, myself 59. Weighed 99 when released on February 7, after one week of bacillary dysentery. Thank God they still had a little locally-made serum. I have some beriberi swelling but am improving rapidly. All



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NEW YORK 10, N. Y.

BOARD GENERAL LETTER NO. 88

TO THE MISSIONS

February 1, 1945

Dear Friends:

Since our last General Letter of August 1, 1944, there have been a number of actions and items of general information which it seems best to report in a general letter, as they pertain to all Missions.

Election of Dr. Mackay as President of the Board

At the October meeting of the Board, Dr. Paul C. Johnston resigned his office as President of the Board, having accepted a call to the pastorate of Immanuel Presbyterian Church in Los Angeles, California. The Board with deep regret accepted Dr. Johnston's resignation. He will continue to be a member of the Board and will attend the meetings of the Board twice yearly if possible.

At the December meeting of the Board, Dr. John A. Mackay, President of Princeton Theological Seminary, succeeded Dr. Johnston as President of the Board, having been elected at the November meeting. Dr. Mackay, in assuming office, said in part:

"For one who has been a missionary, there is no honor that may come to him on this side of the Great Divide comparable in any way to the honor of presiding over The Board of Foreign Missions. There are certain things that encourage me in undertaking this new responsibility. To begin with, one cannot imagine a more magnificent and loyal group of men and women than those who make up my colleagues on the Board. We have had the most marvellous unity. I could not think of any finer people than those who make up the Executive Staff. The job is a much easier one because of the constructive leadership of Dr. Paul C. Johnston during the past four years. So in humble trust and with God's love, aid and care, in the promise of the cooperation of Board and Staff, I yield to your insistency and for better or for worse you have me here. And the rest we leave to God and His missionary purpose in Christ."

Staff Changes

Miss Marcia Kerr, Assistant Secretary of the Department of Missionary Personnel, was married on July 28,

1944, to the Rev. Graham C. Hunter, D.D., pastor of the Presbyterian Church of Fullerton, California. Miss Kerr's resignation, which took effect on September 30, 1944, was accepted by the Board with expressions of regret and of deep appreciation of her life and unselfish service. She has been connected with the foreign missionary work of the Church in various capacities since 1913 and will be missed from interdenominational, as well as Presbyterian circles in New York City.

At the September meeting of the Board, Miss Elsa M. Logan was appointed as Acting Assistant Secretary of the Department of Missionary Personnel for the period ending June 30, 1945, by which time it is hoped a permanent Assistant Secretary may have been secured. Miss Logan, on furlough from the East China Mission, taught in the Mary Farnham School for Girls in Shanghai and plans to return to China whenever the way opens.

Miss Margaret Flory was appointed as Acting Secretary of the Eastern Area from September 1, 1944, until such time as a permanent Secretary can be secured. Miss Flory has been one of the Board's Appointees in Waiting since 1943. In March, 1944, the Board changed her status to that of a regular appointee for China within the Reinforcement List for 1944-1945 and she was commissioned at the June meeting of the Board in 1944.

Deputations

Dr. Charles T. Leber and Dr. Walter J. K. Clothier left New York on October 29, 1944, on a deputation trip to Latin America. They first visited Mexico and then went to Colombia, Ecuador, Bolivia, through Peru to Chile and Argentina, and are now spending a month in Brazil. Dr. Leber plans to return to New York by February 8. Dr. Clothier will remain a month or six weeks longer to take up medical problems in the interior of Brazil. Dr. Leber set forth three objectives which he had in mind on this trip. In the first place there are administrative problems, in Chile particularly, which require attention. In the second place, there is a tremendous need to be aware, first-hand, of some of the facts of forces and issues in Latin America today. In the third

place, there is probably no greater issue before Protestants than the question of religious liberty and in that respect the tension point is in Latin America.

Miss Virginia Mackenzie is visiting Mexico for a period of six weeks or two months. When Mrs. Perez and Miss Morales came from Mexico last year to visit the United States under the auspices of this Board, they expressed the wish that someone from the American Church might repay their visit. Miss Mackenzie's visit was upon the invitation of the Presbyterian Church in Mexico and the Presbyterian Mission in Mexico. In addition to her other duties on this trip, she is acting as the representative of the Spiritual Emphasis Committee of the Board.

India Fellowship Mission

In line with its plan for the use of teams of National Christian leaders in the American Church, the Board extended an invitation to the Rev. Augustine Ralla Ram and the Rev. Daniel Khazan Singh, of India, to come to the United States as a Fellowship Mission to promote interest among the churches for the Christian work in India. Mr. Ralla Ram, a graduate of the Saharanpur Theological Seminary, is General Secretary of the Student Christian Movement in India. He has been Stated Clerk of the General Assembly of the United Church of North India and has travelled far and wide throughout India. Mr. Khazan Singh, also a graduate of the Saharanpur Theological Seminary, is the pastor of the Ludhiana Church in the Punjab Mission. This is the earliest Church to be founded by Presbyterian missionaries in any land and several years ago celebrated its centennial along with this Board. In the absence of a woman leader from India, the Board was very fortunate in obtaining the aid of Miss Zilla Soule, who is studying at Columbia University. Miss Soule, a graduate of Isabella Thoburn College in Lucknow, is the principal of a high school in the Central Provinces under the Methodist Board but will give her time, beginning in February, to telling the Church in America about the work in India. The Board is grateful to the Methodist Board for its kind co-operation in releasing Miss Soule for this work. Mr. Ralla Ram and Mr. Khazan Singh arrived in this country in November, 1944. A heavy schedule has been arranged and reports coming in from all sides are of great appreciation and esteem.

Division of Education and Information

The organization of a Division of Education and Information was officially approved at the December meeting of the Board and the Rev. S. Franklin Mack was made Director, his work to begin as soon as a new Director of the Division of Young People's Work has been found, and not later than June 1, 1945. This new Division will absorb the functions of the present Publicity Bureau and will be developed along the following lines: (1.) The introduction of the best in audio-visual methods and materials into the program of education and evangelism

on the Mission fields, the initiative to be taken by the Board itself through a headquarters' staff and budget provision to handle research, development, procurement, clearance, etc.; (2.) The systematic channeling of selected technical literature to the missionaries according to their specialized needs; (3.) An improvement in the audio-visual service offered to the Home Church, with a view to the Board's taking full advantage of the proved value of these media in its program of education and promotion; (4.) The development of a closer working relationship between the Board's editorial offices and potential writers among the missionaries, with a view to helping them do a better job of reporting and also encouraging them to write for secular, as well as Church consumption; (5.) The improvement of the Board's publicity literature for Home Church use to a point of greater adequacy, both as to quality, extent of coverage effectiveness; (6.) The more effective channeling of news to the secular, as well as the religious press, and the use of radio; (7.) The more effective channeling of field information to the Home Church; (8.) Closest possible co-operation with other Mission agencies in all these regards.

Mr. Mack has been rendering service in connection with the present program of the Board in the audio-visual field and the Division has issued the first edition of the new Bi-Monthly, "Audio-Visual Digest." The purpose of this Digest, as given in this first edition, is: (1.) To review developments in the audio-visual field; (2.) To provide a means of contact between the Board and the missionary on this subject; (3.) To make available to the Mission fields the best that is being done.

The Board expects great things from this new program and solicits the fullest co-operation of all the missionaries, as we attempt to co-operate with them in this enlarged field of service, which has the double purpose of rendering aid to the evangelistic effort on the field and to the education of the Home Church.

New Missionaries

In the first ten months of this fiscal year, the Board has appointed and assigned forty-one new missionaries to various fields. This number includes three reappointed missionaries: one to West Africa, one to Colombia and one to Western India. The largest number have been assigned to the West Africa Mission, nine in all; seven each have been assigned to China and to India. Five will go to Colombia; three each to Brazil, Mexico, and Syria; a young couple to Guatemala; a young man for special work in France; and one fiancee to Iran. In addition, a short-term teacher was appointed for Syria and eight candidates were given the status of Appointees in Waiting.

Reinforcement List for 1945-1946

The Board voted to approve a Reinforcement List of 80 new missionaries for the year 1945-1946 and to instruct the Department of Missionary Personnel to present candidates for appointment, according to the following

proposed allocation:

Brazil 4	Iran 6	West Africa . . 8
Chile 2	Japan 0	Philippines . .12
China10	Korea 0	Thailand 3
Colombia . . . 3	Mexico 3	Unassigned . . 8
Guatemala . . 2	Syria 7	_____
India10	Venezuela . . . 2	Total80

Visiting Specialist

The Board has appointed Dr. and Mrs. Robert H. Elliott for a special five-year term of service, beginning April 1, 1945. Dr. Elliott to serve as a visiting specialist in Christian Education in Colombia and other fields in Latin America, spending a year in each field. Dr. Elliott is the pastor of the Presbyterian Church of Roseland, Chicago. For nine years he was a representative of the Board of Christian Education in Chicago and during that time he taught in the Presbyterian College of Christian Education. He taught one term in the college in Assiut, Egypt. For three years he taught at the Summer Training School in Wooster, Ohio. Dr. and Mrs. Elliott will have the status of affiliated missionaries on full support, except travel, outfit, and pension allowances. It is hoped that Dr. Elliott may be the first of a number of visiting specialists to go out to one of the Mission fields. The Board hopes to send such specialists, not only for this particular line of Christian education, but for other specialized tasks, such as general education, theological education, audio-visual education, literacy and literature.

June Conference of New Missionaries

The Board voted to hold the Conference with Newly Appointed Missionaries from Monday, June 4, to Monday, June 11, 1945.

Language Study Group at Yale

After careful study of the situation and upon recommendation of the interdenominational committee on Chinese Language Study, the Board has assigned twelve of its new missionaries to Yale University for language study, leaving six missionaries to continue their study of the Chinese language at the University of California at Berkeley. Mr. M. Gardner Tewksbury is one of the language teachers at Yale University where members of the Armed Forces are also studying Chinese.

Course in Rudiments of Medicine for Non-Medical Missionaries

There are probably a good many of you, working in primitive and isolated places, who have wished that you had a little more practical medical knowledge, in order to cope with the health problems which come to you. These might be anything from sore eyes, worms, or malaria to infected fingers, scabies or smallpox vaccination. There are hosts of sick people in our fields who never get to a doctor or a hospital but who see the village

teacher, the rural pastor, and the itinerant evangelist. There are also many preventable situations. What is the answer? Leave things about as they are, though trying to increase medical services? Or try to give some reasonable, serviceable, and carefully guarded training to the non-medical workers? In England, they made the latter choice long ago and have given valuable training at the Livingston School and elsewhere. Here in America we have lagged, perhaps partly because we have been inhibited by the fear of doing the wrong thing.

Anyway, the Christian Medical Council, which under the leadership of Dr. Hume and, more recently, Dr. Douglas Forman, is the Medical Committee of the Foreign Missions Conference, has now started a course on the rudiments of medicine for non-medical missionaries. It has been particularly a project by Dr. Forman. After carefully canvassing British experience and opinion and then American medical missionary and administrative opinions, he launched the course this past fall. Some eighteen new missionaries have been taking it. The instruction is being shared by our medical group here in New York—Dr. Forman, Dr. Vaughan, Dr. Clothier, Dr. Dodd, Dr. Goheen and others on furlough and also by authoritative medical specialists of Greater New York. The two-hour sessions, which run through the school year, are held every Friday afternoon: and some supplementary practical drill and observations are offered at other times.

Some idea of the scope of the course will be suggested by listing a few of the subjects—selected almost at random: household and compound preventive measures; nutrition and vitamin deficiencies: first-aid, bandaging, etc.; home nursing procedures; infant care; malaria: diarrheas and dysenteries; typhoid and typhus; dental conditions; eye conditions. The objective is, of course, to try to meet unavoidable emergency situations as intelligently as possible and without going over one's medical depth. We expect to develop and improve the course as we go on and make it available for a larger number. One of the by-products will, we hope, be a manual, based on experience arising out of the course.

Missionary Children. Board Scholarships

The Board has always considered the education of the children of its missionaries of the highest importance and has made every effort to assist parents in realizing this end. For this reason, homes for missionary children of college and school age were established in Wooster, Ohio. However, in recent years it has become apparent that this policy of concentration and segregation was unsatisfactory and in June, 1944, the Wooster Homes were sold to the College of Wooster. The proceeds of this sale have been added to other funds of the Board and the income is designated for scholarships for missionary children. These funds are divided into three categories: those which give preference to children attending the College of Wooster, totaling approximately \$23,500.00: those which give preference to daughters of

missionaries attending Wooster College, totaling approximately \$5,000.00; and those which make no preference as to use of interest, totaling approximately \$51,675.00. A definite policy governing all grants for scholarships has been approved, details of which may be obtained from the Missionary Personnel Department. All applications for scholarships must be in the hands of that Department by March first of each year, with awards announced by April first.

Missionary Children, College Health Service Fees

The Board has approved the payment of college health service fees for the children of missionaries in college, such payment to be according to the pattern of medical bills for furloughed missionaries, namely, 75% of the fees to be paid by the Board and 25% by the student.

Board Meetings, Missionary Attendance

The Board has asked Portfolio Secretaries to inform their missionaries that they are welcome at the meetings of the Board whenever they are in the city. This action was the outcome of information brought to the attention of the Board that many missionaries were not aware that they could attend the Board meetings.

Annual Meeting of The Foreign Missions Conference

The Foreign Missions Conference held its annual meeting in Toronto, Canada, from January 5 to 8, 1945. The theme of the Conference was "Evangelism in the Postwar Period." Under this general theme, the main consideration of the Conference was given to five special subjects which had been denominated, "Imperatives." These were as follows:

(1.) The foreign mission enterprise must make its distinctive Christian contribution to relief and reconstruction, bearing in mind its special relation to the ongoing program of missions. (2.) The foreign mission enterprise must deal realistically and straightforwardly with recent developments in government procedures, and with political, economic and social trends in the fields in which its work is carried on. (3.) The foreign mission enterprise must discover and utilize new methods of expressing the Christian gospel in present day society. (4.) The foreign mission enterprise must greatly extend and enrich its contact with the community. (5.) The foreign mission enterprise must discover, enlist, train, commission and send out personnel specially fitted to meet postwar conditions.

Four of the imperatives were discussed at special group meetings on Friday morning, afternoon, and evening. The fifth imperative was presented and discussed in a session of the full Conference on Sunday afternoon, January 7, in co-operation with the Canadian Student Christian Movement. As the afternoon meeting was the high point in the Conference and seemed to hold the chief interest, it might be well to elaborate on the discussion.

Imperative 5 dealt with the question of personnel fitted to meet the postwar conditions. In the introductory statement, there were six points made as to the conditions which the missionaries will face, such as unprecedented need, physical and spiritual, both individual and social; aggressive foreign policies on the part of the major powers; insurgent nationalism among the people of Mission lands; high degree of illiteracy; extension of the industrial revolution; challenges to Christian service which will exceed the resources and personnel of the younger churches.

Two of the questions discussed were, the time for presenting the challenge of Missions to students, and where to secure recruits. The consensus was that this challenge should be presented in the high school and prep school days. This would be a change from the present policy and the following declaration was proposed to be presented to high school students:

"It is my present intention (1.) To use my vocation, wherever and whatever it may be, primarily as an instrument of the World Christian Mission; (2.) To give prayerful consideration to and accept, if at all possible, any request from the Church to assume part or full time responsibility for its program."

Recruits are to be secured from homes, churches and schools. They should be enlisted from high schools, colleges, technical schools, theological seminaries, the Armed Service, civilian public service, among experts and specialists with technical and professional skill. The Boards were urged to develop a "pool" of dedicated persons cultivated through the years of their preparation. It was the consensus that the Boards should take the initiative in seeking candidates and that both directly and through the Student Volunteer Movement the missionary challenge should be presented to schools and colleges by winning the deans and vocational advisers to the understanding of a Christian vocation and the importance of a missionary call, and also by direct appeal to students themselves in their own college organizations.

Another topic discussed was, "Are specialists required? What kind and what numbers?" As one reads this statement, it seems rather a departure from the usual discussion but the intention apparently was to indicate that any missionary going out for a task today should be a specialist in his own line, even a person for direct evangelistic work. The statement is given in full:

"Only specialists are needed. An appointee may well have a number of skills and talents. He should have a sympathy for types of work and aspects of the missionary program outside his specialty. But he must be a specialist in his own particular field, be it medicine or evangelism.

"The immediate and postwar askings of the Boards do not indicate any particular effort to meet the quantity of human need. Forty-eight Boards have indicated 2,555 openings for immediate and postwar appointment. The specialists called for can do little more than reopen the work closed or hampered by the war:

	1945	Short Term	Postwar
Agriculturists	20	3	47
Evangelists	560	5	728
Educators	190	23	366
Industrial workers	22	6	34
Doctors	74	2	148
Nurses	102	4	188
Literature and Literacy.	2	2	20
Business	6	—	3
<i>Totals</i>	<i>976</i>	<i>45</i>	<i>1,534</i>

Another topic discussed was in regard to the qualifications for appointment. The educational qualifications, as indicated, were said to vary according to Board and field. In addition to the general and technical preparation, there was a recommendation for area orientation in language, history, culture and religions of the field, and also a testing period (internship). There was recommended, also, what the Conference called a "pre-field indoctrination." This was indicated to be a visit to Board headquarters studying the administration of Missions, a Church visitation to learn first-hand the Church that one is going out to represent, and visits to other fields en route. There was discussion of the temperament and social qualifications, which did not seem to be so very different from those required of missionaries of other days. There was an emphasis on the capacity to discover and train national leadership, and emphasis upon one going out to be a counsellor, rather than an administrator, and as a unit in a two-way mission process, whereby representatives of the younger churches serve as missionaries to the representatives of the churches of the West.

An additional statement was introduced on the floor to the effect that missionaries going out to represent the Church would be expected to take the best, both of the spirit and the thinking of the sending Church. They would be thought of as going out to make a contribution to the Church to which they were going and in this way would not be thought of simply as so many more workers but as special workers and their value would be not so much in what they would get from the National Church itself but what they contributed. One can see great possibilities in this approach and doubtless this would lead to the sending of persons of more mature years and persons with specialized training for definite contributions along their own lines.

Reorganization

The Foreign Missions Conference took far-reaching action in regard to the revision of its Constitution and By-Laws. The thing of particular interest to you would be two major changes; the first of these is to provide for the strengthening of the representative committees. Each representative committee is to be responsible for its own budget, both for the co-operative field program and for home administration, including the cost of secretarial leadership. This plan proposes to do for Africa, East

Asia, and India what was long ago done for Latin America, namely, to organize the work of the respective committees caring for the missionary interests of these areas on a full-time secretarial basis. Also to do the same for the Committee on World Literacy and Christian Literature and to strengthen the work of the International Missionary Council and the Missionary Research Library. All secretaries of these and other representative committees will be officers of the Foreign Missions Conference working in collegiate relationship. These proposals can be effected with a relatively small extra expenditure of funds, the added expense to our Board being approximately \$4,000.00. Some of the secretaries of the representative committees have already been chosen: Dr. Emory Ross will give full-time service to the Africa Committee; Miss Sue Weddell will give two-thirds of her time to the India Committee, while continuing important work in general services; Dr. Wynn C. Fairfield has accepted a call to general administrative service and to the chairmanship of the Secretarial Council; Miss Glora M. Wysner will continue to divide her time between the Committee on Missionary Personnel and the Committee on Work Among Moslems. Consultation is now going on with certain men who are being asked to assume the leadership of the East Asia Committee and the Committee on World Literacy and Christian Literature.

Committee on Co-operation in Japan

One of the problems to which has been given major consideration has been the postwar Mission work in Japan. A special sub-committee of the Committee on East Asia of the Foreign Missions Conference has given a great deal of time and thought to this, and at a recent meeting of the Board definite proposals were approved. The purpose of the proposals submitted to the Board was in order to be prepared for the initiative in reconciliation, the resumption of relationships with the Christian community in general, and to provide a channel for co-operation with the Church of Christ in Japan in particular. For this purpose a committee on Co-operation in Japan has been set up, as a Sub-Committee of the East Asia Committee, the functions of which are:

- (1.) To consider methods of establishing contact with the Christian movement in Japan as soon as the war ends, it being understood that such contacts shall be undertaken only after consultation and agreement on the part of the Committee;
- (2.) To consult with regard to future work in Japan. it being understood that no Board would withdraw from Japan or undertake work there without first consulting with the Committee;
- (3.) To make detailed plans for co-operation among the Boards in their service in Japan.

Overseas Hospital Supplies, Fund

Because of the difficulties of shipping to certain fields and the closing of other fields, making it inadvisable or impossible to ship hospital supplies to Mission hospitals,

many women's organizations have sent in money in lieu of supplies. In March, 1943, a fund of \$10,000.00 was allocated to Mission hospitals in various fields "according to previous shipments and present needs." This past year the fund has amounted to more than \$15,000.00 and has been distributed to China, India, Africa, Iran, Syria and Latin America. The following principles of procedure, for the duration of the war, have been approved: (1.) The first claim against these funds shall be the duty and freight costs necessary to get the hospital supplies to the foreign field. (2.) Emergency items of equipment, drugs, and other medical supplies, not allowed within the regular budget, may be made available to missionary physicians and nurses, such special appropriations to be made by the Executive Council upon recommendation of the Medical Secretary. (3.) Each quarter such monies as have not been expended shall be distributed among missionary doctors or hospitals for special wartime supplies, the recommendations for division of the funds to be brought to the Executive Council through the Medical Secretary after consultation with a special committee composed of Dr. Dodd, Miss Kittredge, and Miss Shannon.

Foreign Student Scholarships

The Board's budget for 1944-1945 included a sum for scholarships to aid foreign students to continue their studies in this country. There are now fifteen students in this country who are beneficiaries of this Fund. Ten of these students are from Colombia, four from India, and one from Mexico.

Admission and Naturalization of Indians

In line with the Board's earlier action, protesting the Oriental Exclusion Act as applied to the Chinese, the Board took the following action with regard to discrimination against Indians of the Eastern Hemisphere:

"The Board gave careful consideration to a report that shortly after the reconvening of Congress hearings will be held on a bill to authorize the admission and naturalization into the United States, under a quota, of Eastern Hemisphere Indians of India. The Board concurs with the Federal Council of Churches that 'our immigration and naturalization laws affecting Orientals are based upon discrimination on account of race, and such racial discrimination does violence to the Christian view of one humanity under God, is contrary to the democratic principles upon which this country was founded and to proved scientific facts.' The Board, therefore, joins with the Federal Council of the Churches of Christ in America and with other organizations and groups, in urgently requesting the immediate enactment by Congress of appropriate legislation to remove the discrimination against the nationals of India under present immigration and naturalization laws, and which will grant to Indians the same status as has been granted by Congress to the nationals of China."

Second Literary Contest

Individual letters have been sent to all missionaries on the active list, and also to former missionaries whose addresses could be ascertained, inviting them to participate in the Second Prize Literary Contest of the Board on the general topic, "A Memorable Achievement." Manuscripts must be mailed on or before July 15, 1945, and should be sent to: William N. Wysham, 156 Fifth Avenue, New York 10, New York.

Attention is again called to the contest in this letter to remind missionaries that all of them are urged to participate in the contest and also to notify those who, for any reason, failed to receive the personal letters. Such missionaries should be sure to inquire as to details of the contest from their Mission Secretary or from headquarters in New York.

Situation in Europe

We hope later, perhaps in May, to get out a special letter on the question of postwar relief and rehabilitation. In the meantime, the War-Time Service Commission is raising certain funds which are being used for relief in Europe and Asia. We know, however, that the missionaries are deeply interested in Europe because of itself and also because of the service the European churches have rendered in Mission fields. Perhaps the one who is giving direction to the thinking, in regard to Europe at this time more than anyone else, is Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches. In a little pamphlet just released on reconstruction and inter-church aid in Europe, Dr. Visser 't Hooft discussed the forces of tomorrow. He thinks that the forces most evident in Europe at this time are liberalism, communism, and socialism. He states that the common denominator of these systems is that they are all aiming at conquering capitalist anarchy, not only by means of a certain degree of reorganization and coordination of economic forces, but also by means of a radical social transformation. They see the economic and social problem, not merely in technical and economic terms, but also, primarily, in human terms. Dr. Visser 't Hooft thinks that these forces are inadequate and that the problem of social justice is far more than the technical problem of freeing men from social insecurity. "It is not possible to exorcise the devils of state-omnipotence or of the security offered by a Grand Inquisitor by preaching that men are naturally brothers and by glorifying human reason. They can only be exorcised by the message that the individual belongs to One who is above the state, and that he has been purchased at too high a price ever to become a mere object of the state's pleasure."

Dr. Visser 't Hooft believes that the mission of the Church is to emphasize that the Church cannot give a general blessing to any one of these present systems. The Church must remain wholly free and independent of each of them. The Church must proclaim that the work of laying a stable foundation of reconstruction is still to be

done and that this foundation can be nothing less than the recognition of the commandments of the living God. The Church must proclaim that man is his brother's keeper and freedom is mere anarchy, if it is not set in the framework of service to God and one's neighbor.

Dr. Visser 't Hooft gives what he conceives as a dynamic conception of reconstruction. He thinks that reconstructive work must serve the great aim that the churches become *The Church*, and that they need not merely outward reconstruction, but radical reconversion and reformation in order to live up to their calling. He sums it all up in the following paragraph:

"Our chief question must, therefore, not be:—How can we re-establish the status quo ante for this or that Church?, but rather:—How can we help each Church to fulfill its specific calling as the Church of Christ in this or that particular country? We are not to concentrate on replacing what has been destroyed, but on building up what is needed in order that the Church may live. Destruction is in the Christian life not merely the loss of precious possessions, but a recall to deeper realities and an opportunity for a new beginning. Our planning should then not only consist in listing the losses which the Churches have suffered as a result of the hostilities and of the oppression by occupation authorities. It should also and especially consist in elaborating such new projects as arise from a new vision of the mission of the Church in the world. Our task is not only to enable the Churches to do what they did before the war. It is especially to help them to fulfill the tasks which they had neglected but which they have rediscovered in the stress of the war years."

Aid to the Cimade

Dr. A. L. Warnshuis, Special Counsellor for the Church Committee for Overseas Relief and Reconstruction, recently visited Europe and brought back a report in regard to the tentative askings of the French Protestant Churches. The most immediate of these is the need of the Cimade (Comite Inter-Mouvements Aupres des Evacues), representing the Christian youth of France in a program of encouragement, evangelism, and reconstruction in devastated areas. The Board voted to give direct assistance to this movement and is sending a representative to work in the foyers which are being erected and run by the Cimade. We are very fortunate in having a young man whose schooling, for the most part, was on the Continent and who, along with his high missionary qualifications, speaks fluently French, German, Flemish, and Dutch. The Board has appointed the Rev. Ray W. Teeuwissen (pronounced as though spelled "Tavison") for a three-year term. It is expected that part of the funds being raised for relief and rehabilitation in Europe will be designated toward the construction of some of these foyers.

Sons of Missionaries

In a recently syndicated article, Albert Edward Wiggam, D. Sc., gave the answer to a question as follows:

"The sons of missionaries become highly successful more often than sons of other men. Why?"—"I think it is partly because a missionary is the only man, so far as I know, in the history of the world, who is compelled to have a highly-intelligent wife. He must be a man of fine scholarship, good health and high moral character and because of the nature of his work he must have a wife of about the same qualifications. A second reason, I think, is that any clergyman's home is about the finest place on earth to raise a boy, as shown by the fact that their sons rise to leadership about twenty-five times as often as sons of men in general. Fine heredity and fine environment—a combination that can't be beaten."

This statement of Dr. Wiggam's is easily understood by those of us here in the offices. Dealing with the missionaries and with missionaries' sons (and daughters as well), we have seen them go out into life during these past months and years, both in the service of the Church and in the service of the country. We have been made to be proud of them on more than one occasion. Some of them have made the supreme sacrifice in the service of their country and many others are planning for future service in the Church, especially in the Mission field.

Seventy-Five Years of Achievement

Three quarters of a century ago in the city of Philadelphia, a group of women banded together with a concern in their hearts to advance the missionary enterprise of the Church. Within the next few months similar Boards were established in New York, Chicago, and San Francisco. As the work expanded, the number increased to six. In 1920, they were merged into one Board and eventually united with the Assembly's Board of Foreign Missions. Their wisdom in organizing and in marshalling resources greatly strengthened the Assembly's Board of Foreign Missions. Their wisdom in organizing and in marshalling resources greatly strengthened the Assembly's Board in its impact across the world. In 1945, the Board will pay tribute to the work of those early leaders who, in faith, planted in the hearts of women in all lands a message which makes possible our world Christian fellowship today. The Women's Committee of the Board has chosen as the theme for this celebration the phrase, "Caravan of His Service," which occurs in the following quotation from the writings of Jean Kenyon Mackenzie:

"In a dark hour our Lord spoke to us, waking us from sleep, calling us back into the Caravan of His Service . . . to bear the heat and burden of the noon hour . . . to assimilate new and mature knowledge, to devise and practice new mercies, to abnegate old and cruel judgments, and carry the tribal loads by new paths into the new day."

Recognition of the service of women to the world mission will be emphasized. A booklet containing a short historical sketch and the story of this year's celebration will be presented to each of the 7,000 local women's organizations now supporting the foreign mis-

sionary work of our Church. Special effort will be made to channel new gifts made in tribute to women to specific new projects within the Board's budget.

A call has gone out to Presbyterial Societies to begin this *Caravan Year* with a service of prayer, consecrating the women of our Church in their particular responsibilities in the building of an enduring peace. It is hoped that groups of women in our sister churches across the world will join us in this spiritual fellowship. This "World Prayer Offering" will be used in a service at the Women's Day meetings at the General Assembly as women the world around dedicate their lives to fulfilling their God-given mission with the same zeal as did these pioneers in the early history of our Church. Missionaries are requested most earnestly to send in stories of the results of these investments of the early years, that women of the Home Church may be motivated to greater efforts now. If observances of this special year are undertaken by any women's organizations abroad, these should be reported in order that all women may be aware of the world-wide aspect today of the *Caravan of His Service*.

1945 Easter Offering

The Missions are urged to take larger advantage of the "special day" offerings for Foreign Missions in the Sunday Schools. Five or six months prior to the offering date, the Board compiles a carefully selected list of items from the Mission's approved property and project list. To the list of property items is added, from time to time, such projects as those listed in the Board's current list of 12 special objectives; also scholarships and a concluding "Board's General Fund" item. (The Board's General Fund item serves two purposes: (1) It enables the Sunday Schools to have a part in the whole Foreign Missions program of our Church; (2) It safeguards the property items in case the offering total should not be met.) It is to be noted that these two offerings produce a total of approximately \$55,000.00 a year, of which one-half to two-thirds goes to Mission *property and project items*.

The choice of items is governed by the following considerations: (1.) An item must be small enough to be taken care of in the one offering. (This usually means \$4,000.00—\$5,000.00 at the very outside. This excludes such items as deficits and large building projects, unless the amount needed to complete is less than \$4,000.00 to \$5,000.00 at the outside.) (2.) The project should be realizable within the current year. (3.) Items must be such as can be made to appeal to the Sunday Schools. (4.) Information on the item must be available. It is to the advantage of a Mission always to include in its approved property list a number of property and project items suitable for inclusion in the "special day" offerings in the Sunday Schools and to see to it that full information on *all property and project items* accompanies the list when it is submitted to the Board.

The following are the items for Easter 1945:

1. INDIA: A Christian school for village children at Miraj.....	\$2,000.00
Balance to complete an Indian evangelist's home at Mainpuri.....	475.00
2. MEXICO: To keep open a Christian home for college students attending the government schools in Mexico City... A plow, a disc, and a sowing machine for an agricultural evangelism project near Mexico City.....	2,000.00 250.00
An evangelistic motorboat for use in the State of Tabasco (where there are more streams than roads).....	500.00
3. GUATEMALA: To help the Guatemalan Christians complete three rural chapels: Salcaja, \$600.00; El Progreso, \$1,000.00; Colombia, \$400.00.....	2,000.00
4. IRAN: To make repairs on churches, schools, and missionary homes.....	5,000.00
5. COLOMBIA: To help provide work-scholarships for five theological students (half-time employment) for three years... To make repairs on the Mission School at Armero	1,500.00 1,500.00
To buy furniture and equipment for a new Christian Youth Center, to be used by the groups calling themselves "The Tens for Christ" in Bogota.....	750.00
6. PHILIPPINES: To help Silliman University begin its rural extension work as soon as Dumaguete is retaken.....	3,000.00
7. FELLOWSHIP MISSION: To help with the expenses of the two Indian Christians who are here as our guests and who will be leaders in our 1945 summer conferences.....	2,000.00
8. BOARD'S GENERAL FUND: Toward such new projects as the Higginbottom Fund, and to help our Church move ahead courageously in its Foreign Missions program as the way becomes clear...	14,025.00
Total.....	\$35,000.00

As this letter goes to print, word has come of the release of 3,700 internees in the City of Manila and the possibility of Manila itself soon being in the hands of American forces again. This brings up the whole question of the reopening of our work in the Philippines and in all of the Far East. We know that missionaries of other areas have been tremendously concerned regarding the work in these closed areas. As we plan to re-enter these fields, we want to make provision for co-ordinating our plans for meeting the needs of all areas. We shall all be under the necessity of thinking in world terms, especially having in mind the prayer of our Master: "I pray not for the world, but for them which thou hast given me; for they are thine."

Sincerely yours,

THE EXECUTIVE COUNCIL

**THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA**

156 FIFTH AVENUE
NEW YORK 10, N. Y.

March 7, 1945

To the Relatives and Friends of Missionaries
"Freed" in the Philippines

Dear Friends:

We had hoped before this time to be able to send the full list of missionaries who have been freed in the Philippines from Santo Tomas, Bilibid and Los Banos. We understand that the Santo Tomas and Bilibid lists are complete and that the nearest of kin have been notified. The Los Banos list is not complete and the Provost Marshal General is now checking the list and sending out notices as the names are checked. To date we have had word regarding the following:

Miss Gerda O. Bergman
Dr. and Mrs. Roy H. Brown
Rev. and Mrs. Henry J. Lucner and 4 children
Miss Harriet E. Pollard
Rev. and Mrs. Stephen L. Smith and son

The following have not been reported and are supposed to have been freed from Los Banos:

Rev. and Mrs. Herbert F. Blair
Rev. and Mrs. Benjamin E. Bolman and 2 children
Rev. and Mrs. H. H. Bousman and 3 children
Rev. Alexander Christie
Dr. and Mrs. Welling T. Cook
Rev. and Mrs. John Y. Crothers
Mr. and Mrs. Charles A. Glunz
Miss Daisy F. Hendrix
Miss Julie Hodge
Rev. and Mrs. L.S. Hogenboom and 2 children
Rev. and Mrs. O.P.D. LaPorte
Dr. and Mrs. W. W. McAnlis and 3 children
Rev. and Mrs. K. P. MacDonald and 4 children
Dr. Charles N. Magill
Rev. David P. Martin
Miss Frances V.V. Rodgers (see note below)
Mrs. James B. Rodgers
Miss Olive Rohrbaugh
Miss Lillian Ross
Rev. and Mrs. Albert J. Sanders and son
Miss Ruth Swanson

We shall be getting other such information, or at least the nearest of kin will get it first and will send it on to us immediately. Dr. Arthur L. Carson has the names of all missionaries previously interned in the islands and will check with the Provost Marshal General as soon as permission is granted. In the meantime, a number of letters have come through, some of which we have received directly and some have been shared with us by the families and friends. We are enclosing copies of a number of these letters. They are put down in the order of date and not of importance.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10, N. Y.

March 8, 1945

To the Missionaries from Korea

Dear Friends:

We find ourselves under a great handicap in communicating with the expatriated missions, such as Korea and Thailand. We have tried to put into the General Letters, many of the things which might have been included in Mission Letters in the past. We are enclosing General Letter No. 88 which has several items of particular interest to you.

The occasion for writing this letter is to inform you that the Board has asked the Rev. Edward Adams to come to New York and be in the Board rooms for service in connection with the preparation for return to Korea. Mr. Adams has joined the group of missionaries from other occupied areas - Dr. Roy L. Creighton, Miss Margaret Frame, Dr. Ralph C. Wells and Dr. E. E. Walline from China, Mr. A. B. Silliman from the Philippines and the Rev. Paul A. Eakin from Thailand. These area representatives are co-ordinating their work and are attempting to plan a general scheme for reoccupation.

Dr. Fletcher, who came to New York some time ago with the expectation of sailing to Africa, where he and Mrs. Fletcher have been temporarily transferred, has been asked to serve as a medical adviser to this group during his stay here. Dr. Fletcher has done an unusual service and we shall be greatly indebted to him in the fields of China, Korea, Philippines and Thailand for what he has done in standardizing our requests and making lists of possible needs for different types of hospitals.

Mr. Adams is now working on the Korea needs and he will be corresponding with various members of the Mission in regard to certain items. He is now listing the properties and classifying them so that there will be ready reference to these properties both in the New York office and on the field, when the missionaries return to the field. He will be taking up other questions, especially in regard to the financial needs in various departments of the mission.

The Board will be giving much time and thought to the program of each of these fields and there will be reported to you from time to time definite Board action along the lines of some of the questions discussed at the area conference - matters of property, personnel and appropriations.

We have been greatly concerned about our friends in the Philippines and had hoped to give you the final list of those freed but this has been impossible and we shall send the list later. We greatly rejoice at the liberation of our friends and we shall rejoice with them when they return and when we can have fellowship direct with them again.

We are remembering also that some of our friends from Korea are on the Island of Bohol. We have had two letters from them sent through the army headquarters at Tacloban, the more recent one from Mrs. J. B. Livesay, dated November 29, 1944 and written from "Somewhere in Bonol." Mrs. Livesay told of their difficulties during the period that they have been in the Islands those past three years, and of the birth of their son, Thomas Granville, on July 15, 1942. For safety

reasons we understand that these people are remaining on for the time being in Bohol and will await removal of the immediate dangers, which are not far away. The information which we are giving you now is confidential and not to be publicized. Mrs. Livesay wrote of Dr. and Mrs. Baugh, Miss Graham and their own family and said: "We are all very tired, thin and worn from the nervous strain but are thankful to say have escaped serious disease so far." She asked for our continued prayer for their safety. We suggest that, if you wish to write, you send an air mail letter, six cents postage, addressed as follows:

(Name)
c/o Headquarters, United States
Army Forces in the Far East
A.P.O. 501, c/o Postmaster
San Francisco, California

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

P.S. Word has just been received that Miss Lillian Ross has been reported as freed from Los Banos camp.

J.L.H.

Copies of Messages Received from Presbyterian Missionaries - China,
Korea and the Philippines - Released from Internment in the Philippines

Mrs. Wilma Park Dickey - February 6, 1945 - Bilibid Prison, Manila

The Americans are here!! So many letters written and none before were guaranteed a forty-eight-hour delivery to the States. By the way, so much has happened in the last week none of us is sure of the date.

Carroll E. Dickey and I were married on March 23, 1944. Soon after he became quite ill and was taken out of camp to the Municipal Hospital. Because we were married, I was permitted to go with him and special him the whole five months. Because we were out of camp, I was able to obtain special foods for him. His lung abscess ruptured October 1st, and he had made marvelous recovery. Now he is able to do as much as any able-bodied man in camp and has gained weight consistently. With Red Cross food now, I feel we have no more worries at all.

Dr. J. Albert McAnlis - February 6, 1945 - Santo Tomas, Manila

I have kept well, working every week-day and some on Sundays, but the starvation diet (which Ted Stevenson and I were able to supplement from private stocks of food) took my weight down to 124. (Note, Normal weight 145). You will probably be able to read most of the details in the papers, so will save further descriptions of Camp life until later. Needless to say, I would like to get back in time to prepare for the June State Dental Board exams and good chow will do wonders to rectify the weight, etc.

We were overjoyed when the first big tank rolled in very unexpectedly last Saturday evening at nine o'clock. Ted was liberated from the Jap jail and operated all night. He had served three days of a twenty-day sentence for refusing to remove "malnutrition" from most of the death certificates made out in January. Ted has been head Medical Officer for the Camp for some months and all the Camp is proud of him. The Japs/outs^{held} in our Education Building and we had an uneasy two days but Monday A.M. following fighting and negotiations the eighty Jap soldiers who had been living with us were escorted to the gate and sent on their way.

Ted and I were sent to Santo Tomas last March to assist in the Medical and Dental work. All the missionaries who were still out on pass were gathered up last July and taken to Los Banos.

Miss Katharine W. Hand - February 7, 1945 - Bilibid Prison, Manila

For a long time I've not wopt - but I'm near it now - six letters from home - all written in November and December. We've been here since the last of December. We got up then at four in the morning, were loaded on trucks, and finally arrived here at about seven the next morning. Fortunately, part of this camp had come the day before - but we began our fight with dirt and bedbugs. However, when shrapnel began flying we were thankful that prison walls are thick. We've told our American boys who took us away for a night and brought us back, that we hoped no one had to take us to Sing Sing - though we feel sure the food there would be better than some we've had here. The night out was an emergency - buildings burning too close made our home unsafe and we were taken to general headquarters. While there one of the soldiers took us for a walk to a small landing field for some of the war planes. We felt as though we were breaking rules to be actually walking in an open field outside all walls and fences.

We've been living on army food for the last two days and gloating - actually milk and meat and eggs and jelly. What do we care if it does come out of cans. Nights have been loud with explosions and what-not. We don't notice it so much in the day. It will really be a memorable experience to have been with the army on the front lines and have seen a city occupied. The cheering of the Filipinos has been most vigorous. And all the army men have been so smilingly helpful. And all of us have either seen friends or at least friends of friends.

COPIES OF MESSAGES RECEIVED FROM PRESBYTERIAN MISSIONARIES
RELEASED FROM INTERNMENT IN THE PHILIPPINES

Dr. J. Albert McAnlis (to Mr. Robert B. Silliman) - February 15, 1945

We were all thrilled when our boys came in on February third. We have had many anxious moments since then but conditions are improving and soon the Navy will send us home. (Dr. McAnlis arrived in San Francisco on March 30, 1945). You would not know Manila now with so much of it burned and destroyed by the Japs and the natural result of its being a battleground for weeks. Ellinwood Church has had several hits and other Mission property has been destroyed by fire.

Our starvation diet has changed to something that approaches Army chow, and is it good! My one hundred twenty-four pounds need quite a few additions. I have worked every day in the Camp Dental Clinic since Ted Stevenson and I came in about a year ago.

I will surely be glad to get back to the States and my family.

Please give my best wishes to all my Korea friends.

Miss Alice J. Fullerton - February 23, 1945

I have lost everything, don't even have stockings to wear coming home. However, as I shall probably come home on a hospital ship, I won't need much. The enemy took all our money, except, what we managed to hide. Everything in Manila is ruined. We cannot say "Beautiful Manila" any more, it is a thing of ashes. The tragedies that have happened in the Philippines are beyond description. Many died in our camp from starvation, I will tell you more about it when I see you. I hope it will not be too long before I can get home. Some are getting away this week, but they are the strong ones. I had a hospital in the woods for six months until the enemy found us. That was on the 11th of June, 1942, and I have been a prisoner ever since, in four different places. More than a year ago I developed a heart trouble.

Our Manila properties are no more. The Freis and Jansens were supposed to be there but they have not been heard from since the U.S. forces entered.

I wish you could have heard the shout that went up the night of the 3rd of February, 1945, when the little jeeps crashed the gate of the camp and rode in and flashed their lights around. We were starving folk, but I know the soldiers will never forget it and certainly we will not. The fine young soldier who drove the first jeep, came to see us with some of his companions the next day, how kind and gentle they were. We felt like weeping and tears were in many eyes, the soldiers' as well as ours. They said it was the happiest day of their lives.

I am in an evacuation hospital just now, away from all my friends, but not from the Friend who has cared for and watched over us all the way. Yes, I shall certainly try to see you. I fear my working days are over, so Dr. Waters and Dr. Stevenson say.

Mrs. John Y. Crothers (to her daughter) - February 24, 1945

We lost all our possessions, but got out with our lives. Your father is very thin. I also am thin. For a number of months the food has not been sufficient. We were seven months at Los Banos, forty-seven miles from Manila. I have been having fine care now since Friday - under the Red Cross. It is strange to have sugar again.

Miss Daisy F. Hendrix - February 24, 1945

Psalm 66: 10-12 - "Thou broughtest us out into a wealthy place."

It's like coming to heaven here!

We were delivered yesterday from Los Banos camp in a marvellous manner. Since the first bombing of Manila (September 21, 1944), which we heard 40 miles away, until now we have heard bombings, shellings, strafings, and each time had hoped that something would happen to bring about a release. Every hum of a plane brought hope,

every sight of a "star" on a plane thrilled us, but month after month we waited.

February 23rd at break of day against a rosy dawn about 200 parachutists dropped. I shall never forget the thrill of joy and jubilation. It proved a signal for the Filipino guerrilla forces to shoot the guards and to rush in. Hissing of bullets, cracking of rifles, overhead roar of planes, bombs and machine gun fire let loose. We were in the thick of it for a few minutes. I hid under a cot. Soon the shout went up, "You are free. Liberated!! Pack up to leave in 10 minutes." No bedding, no extra clothes, only some that could be carried. Tanks rumbled in by the droves and we saw our boys, grim and war-worn, so efficient, well-organized as they piled us into the tanks. As the Barracks cracked and burned we crawled and bumped our way out. When we came to the lake in plunged the tanks and sputtered along. About a third of a mile out we were fired at. We huddled in the bottom as bang, bang the bullets hit the side, while emptied machinegun cartridges rolled down upon our backs. It was over soon and after two hours they dumped us ashore where we waited for trucks to convey us to this place of refuge, care and food. Cheered all along the way, arches for nearly every village, "Welcome, victorious American forces!" Here we find loving-kindness, comfort, Hershey bars. Praise God! is all we can say.

The chaplain had come part way and prayed with the men that they would reach us in time and get us without trouble, we were told. Not a life was lost in the whole day's affair, although some injuries.

Mr. Blair began to fail in health some months ago and on the 20th of February at 6 a.m. he went to his heavenly home. Mrs. Blair is not well but she is being strengthened in the Lord to endure and has found peace. Deaths occurred daily among the aged. Mr. Crothers weighs less than 100, Mrs. Crothers about 120, and I weigh about 95. The Cooks are thin too. Gerda and Harriet are holding out and from now on we are all looking up. The whole group of us are to be fed a special diet and built up with early prospects of being sent to U.S.A. Wonderful! Do pray that it will be soon.

Hope to see you all soon. If you have anything to eat you will not have after a visit from any of us, your pantry and ice-box will be left bare. Tell the folks to beware!

Miss Julia M. Hodge (to Mrs. F.W. Young) - February 24, 1945

My first knowledge of war was in Indang, December 8, 1941. I was in hiding three weeks in January, 1942 out in a cocconut grove, then, on advice of our Executive Secretary in Manila, returned to my rented house and when the enemy took the town and called for me I presented myself and was allowed to go on living in my own home, and I stayed there until the day before Christmas in safety, when I went to Manila, expecting to be able to return home, but was not allowed and lived with other American friends, with a measure of liberty till the eighth of July, 1944, when we were suddenly put in Los Banos camp on Mt. Makiling - a lovely region, where we were nearly starved to death. Many died of beriberi, all got thin. Two weeks ago my weight was eighty-five pounds but I have kept well and able to be about, though weak in body. But faith kept strong, and yesterday morning we were rescued by our forces from danger. God cared for us, with shooting right in camp. We fell on our faces, then they took us in amphibian tractors and trucks here (Muntinlupa) and here we are safe.

Mrs. William W. McAnlis (to her relatives)- February 24, 1945

Fighting went on in some barracks and bullets flew. Most of the seventy Japs were gotten. One casualty for us, a Filipino, and several internees injured, none fatally so far. Hardly had the firing ceased (mostly) when the order came to prepare to leave at once, with only what we could carry. We hardly had time for that before they set fire to the Jap barracks near the center and the whole place,

twenty-eight barracks, went up like tinder. We scrambled for the open athletic field and before long were aboard amphibian tractors and off to Laguna de Bay, the big lake two miles down the road. Just before we got into the water we were fired on and how thankful we were for those bullet proof sides, though one tractor was pierced and three injured there. We watched our boys use their guns and marveled at their calm - just a shrug and a shake of the head - "its nothing" - by way of reassurance. The planes soon got that tiny fortified islet near our take-off. Soon we were well out and chugging along - a line of some fifty amphibian tractors with as many as could sitting top side on the broad sides. Can you imagine the sight? We were about the center of the line. Some folks did not get ready for the first trip and had to walk the two miles and be ready for the second trip.

We have indeed seen God's almighty hand at work for us and experienced His faithfulness and keeping power. Yesterday was indeed a deliverance from Egypt and a crossing of the Red Sea, - with wings above - modern version. I doubt not that our guardian angels were on the job those last dangerous days in a very special way. That verse in Psalm 91, "He shall give His angels charge over thee," was given me the night of December 11, 1941, as I looked out at the stars (total blackout) before going to bed. The Japs were upon us at dawn of the 12th and all of us but Bill fled, leaving all behind. Dad stayed with the hospital, (long story) and was interned in Naga jail from January 29th to March 7th. Then interned from then until May 1st in the Roman Catholic Bishop's palace (due to the "benevolence" of the Religious Section of the Imperial Japanese Army). The guerrillas freed Naga and released the prisoners on May 1st. (The Japs soon got it back but the folks got well away.) Dad was two months working his way back to us - hiding in the hills - arriving July 2nd, and the Japs picked us up on July 15th. We were kept in the old barracks at Legaspi for three weeks, then brought by boat to Manila - twenty days at Santo Tomas - then the Ellinwood interim. On July 8, 1944 we were again picked up and on July 9th taken to Los Banos. We feel now that we are in a different world, as indeed we are. We hear the big guns day and night and hope the Manila folks get out soon. It was quiet at Los Banos and quiet here. Plans for us are not yet announced but we expect to take the first available transportation to Pasadena. Most missionaries plan to get right out. It seems the wisest course from all angles. You will no doubt know our moves through the press.

Rev. John Y. Crothers (to his brother) - February 25 or March 4, 1945

Eighteen Navy nurses left today to fly across the Pacific. Isn't it marvelous? Two days to the U.S.A.! You can get a good picture of our rescue by reading Psalm 66:12. Planes were overhead on Washington's birthday, also at 7:00 A.M. the next day when parachutists arrived.

Mr. Charles A. Glunz (to his sister-in-law) - February 25, 1945

You are probably reading in the papers of the wonderfully planned and courageously executed raid whereby our boys rescued 2100 American and allied civilian internees from the Japanese internment camp at Los Banos on February 22nd. There would not be room here anyway, to give you the thrilling details.

We were in the mountains back of Dumaguete from January 1942 to March 1943. After the Chapmans were captured Hettie and I surrendered. We spent December 1943 and January 1944 in three prisons enroute to Manila. We reached Santo Tomas internment at Manila the end of January 1944. In April 1944 we transferred to Los Banos internment camp about 50 miles from Manila. We were there about ten months until our delivery on February 23rd.

Things were not so bad at first, but as the Japs saw they were losing the war they became meaner and began to cut down on our food. Many intimates suffered from beriberi, a type of starvation. At the end we were losing over one a day (death) from starvation. Mr. Magill of our Mission and Mr. Blair of our Korea Mission died a few days before our rescue.

Hettie weighs 110 lbs., a loss of 60 lbs., and I weigh 130 lbs., a loss of 40 lbs. But both of us are feeling quite well and will suffer no permanent injury. We are enjoying good food now.

We are now under care of our Army at what was "New" Bilibid Prison being very comfortable, though we had to leave the internment camp on a few minutes notice and with only a few things we could carry.

Here we got ten letters. Yours, Eva's and Frank's, Anna Luhr and Kathryn among them.

There is a rumor we are to be sent by plane to Leyte, our big army post in the Philippine Islands, and home by steamer from there. We will go home by the first opportunity as things are still unsettled here, and there are others now in the U.S. ready to come back as soon as the opportunity arrives.

This is my 70th birthday, Hettie and I are both very happy. We look forward to seeing you. God bless all of you.

Rev. Kenneth P. MacDonald (to family) - February 25, 1945

Thank God we all are again safe under the Stars and Stripes after the most wonderful commando raid in history. Friday morning, February 23rd, George (son) was cooking rice gruel, I was shaving when John (son) cried "Paratroops." We all ran out and there between us and the rising sun were 136 paratroops and their equipment floating to earth like black bubbles. At the same instant firing began all around camp and bullets began to fly past. We got flat on the floor - some bullets went past our window. Within thirty minutes all was over and we were ordered to leave within 5 minutes taking with us only valuable papers and what we could carry in our hands. We staggered to the edge of the camp and piled into amphibian tanks which had thundered up. When all were loaded we set out for San Francisco. We were in the water for a 3 hour tank trip. On the beach almost wept to see soldiers spill one oz. of sugar on sand. Here we slosh cream and sugar on cereal but fortunately military will not yet let us have all we would gladly eat. Not fully prepared for 2100 calories here yet, but heaven to what we have had for years. However, all alive and well except for weakness, so we have nothing but praise and thanksgiving to God for His goodness.

Miss Lilian Ross (to her parents) - February 25, 1945

Read Ps. 66 and know what God has literally done for us. Nothing is impossible with our God and His hand is over us. How we praise Him. Am well, safe and well cared for. Have just eaten Peso 80 - two eggs and probably Peso 80 worth of cream and sugar for breakfast by old standards, when eggs could be seen last! Such food should stick in a Scotsman's throat!

God is good and has done wonderfully for us. How could the path through the sea be appreciated without the trap of Pharoah's host? We are being educated in many ways which I trust will make us better instruments in God's hand.

Rev Alexander Christie (to Mrs. Christie) - February 26, 1945

We are being wonderfully well treated. In some of our meals - in one meal - we've had more meat than in two months of Los Banos internment. And the vegetables are grand! Peas, carrots, asparagus, cabbage. And what many of us enjoy the most is the bread - just bread and jam! You see, we haven't tasted wheat bread for three years. What we got in Manila during the war was rice bread.

No announcements as to our future have been made yet, though, of course, there are floods of rumors. We've filled out one simple form, really just a registration. Another big, two-page form is to be circulated and returned by Wednesday (two days off). It's a serious one, an affidavit for the Army. Then it's said we're to have a medical check-up. But I'm enjoying the rest so much that I don't feel the delay.

The place where we are was just being completed before the war as a big national prison. It's a fairly large place - big buildings and plenty of ground. Beginning yesterday I've taken to having a good walk now and then and enjoying it - a mile or so. At Los Banos lately it was a hardship to do a hundred yards. So my health is coming back, fast.

We've had lots of magazines. Yesterday a few copies of "Time" for February 19, 1945 were being circulated, and today a large quantity of November and December 1944 magazines were put into circulation - "Saturday Evening Post," "Esquire," "Yank," "Reader's Digest," "Life," and one or two others.

Rev. H. Hugh Bousman (to Dr. Hooper and Bousman family) - February 28, 1945

By the time you have received this letter you will know the details of our rescue, so I won't write of them.

I am planning to remain here. Nona has unwillingly consented to go home because of the children's health and education. There are a number of reasons for my decision to stay in spite of the over-due furlough. Furloughs, I take it, are for the missionary and not missionaries for the furlough! They are a second consideration.

My health is good, basically, I believe. I have lost about 40-43 pounds but have not been sick because of it. There were periods of staggering weakness due to lack of food but that was all. I spent my first week in Los Banos Camp in the hospital with boils. From that I developed to the point where I could work all day in the July sun, shirtless, and not feel particularly exhausted. Part of my good health has been due to my persistent pessimism! I didn't expect a quick end of the war and, because I believed food conditions would get worse for us, and because there were five in our family and we were sharing what we had with a stranded Baptist missionary (British) with three little children, as soon as I could stagger about the Camp, I began to plant gardens. Telinim, onions (I had the best in our Camp!) camotes (sweet potatoes), sword beans - a green bean over a foot long and an inch wide - lima beans, etc.

This war period has been for many of us a time of deepening spiritual experience. It has been for me. I have learned the meaning of faith as I have not known it before. While I don't know our personal future here nor our relationship to the work of Ellinwood from which we were separated, I have complete confidence that somewhere there's a place in which we can make some sort of a contribution. Right now my job is here.

Our Ellinwood people have been through their Gethsemane and some, no doubt, on to Golgotha. Since I have in the past been pastor of some of these people, compared with whose suffering I believe ours is slight, I cannot bring myself to think that now is the time to leave them. It would be like a pastor going off on his vacation and leaving a member by the bedside of a dying child. We pray God that none of our people will die, or have died, but until I know I don't want to leave.

Then, I doubt whether there will be a time in the life of Ellinwood, or of its individual members, when they will be so susceptible to a Christian advance. I do not see how any of them, or us, who have gone through this experience but will have a new spiritual sensitiveness, a new impulse to rise up and be about God's work. One of our Elders, now living near here, told us that he wanted to dedicate his Sundays to our evangelistic work in army camps.

Then, there's the property of the Mission. Our latest report is that the Bousman house, the Church house and the Church are intact, while most else seems to be gone. Maybe that's "leading" for me to stay on the job! I am very happy that, after deciding to stay, it looks as though what I most need to begin work has been spared the general ruin of South Manila. I'll need also to clean up the general mass of our burned buildings - Buchers', Smiths' houses largely gone; Browns' and Sanderses' houses entirely gone. Bible School gutted by fire I think. No report to date on High School Building.

Manila will soon be a vast hive of activity as the port opens for transfer of men and goods for points north and west. We want to be ready to have the Church offer its service to those who feel the need of it.

Miss Harriet E. Pollard (to Rev. and Mrs. Edward Adams) - February 28, 1945

We were in the mountains of Cebu from December 27, 1941 to July 22, 1942, then surrendered, as we heard we were wanted; interned in Cebu until December, then transferred in the hold of a freight steamer to Manila. We have enjoyed fellowship with fine missionaries from other lands and with our own Presbyterian group. God has spared us many harrowing things and tenderly cared for us all the way. Filipino friends in the faith took care of us in the mountains. We taught Bible classes, visited in homes, and Gerda Bergman had one itinerating trip before the doors closed on us. We praise God and thank our U.S.A.F.E. more and more as we heard details of our dramatic rescue. We hope to be on the home shore soon.

Miss Frances V.V. Rodgers (to family and relatives) - February 28, 1945

We are still astonished to find ourselves here - and good reason. I'd hoped that by this time I might have more recent news of Mother - will write as soon as I reach her - or she me.

On July 8th last year all missionaries living outside of Internment Camp were re-interned and sent to Los Banos. Nothing I could say could persuade the "visitors" to let me stay with Mother. I didn't think she could survive long, so sadly depleted she has been, but, wonderful to say, the last news of her yesterday through a Filipino Red Cross nurse was that she had seen her in January at the Notre Dame Hospital in Baguio. She has been wonderfully cared for. What she can stand in the way of strain of travel remains to be seen. I have no plans yet.

Mother was wonderfully brave when Father died in the hospital on April 14, 1944 after a short last illness. I had a blessed eleven months with them.

Rev. Benjamin E. Bollman - March 1, 1945

We are so grateful to be alive and to have friends and co-workers in the States from whom to hear at this time. February 23rd will always be a special thanksgiving day for so many of the 2,200 that were brought out twenty-five miles from enemy territory on that day.

It is so good to hear of Board plans for the future. We hope Church plans here will soon be unfolding. A group of pastors are expected in here today. You will be hearing from others about Manila property. College Church was burned about February 12th. House and Social Center were safe on February 23rd.

Elsie and the boys may precede me to the States. At a later time I want to take up the matter of study at Cambridge, England.

Mr. Charles A. Glunz - March 1, 1945

At 7:00 A.M. on February 23rd, nine big planes appeared and dropped 135 men (15 each plane). Twenty-five had come across the lake during the night and, with a number of Filipino troops, had the Jap sentries covered and, within two hours, all Japs (reportedly 138) were killed. All barracks were burned, and we were on our way to the lake on amphibian tanks. It took us an hour and a quarter to cross the lake. By noon some of us were at New Bilibid, eating bean soup, and all arrived by 6:00 P.M.

We had ten letters awaiting Mrs. Glunz and me. Mrs. Glunz and I were planning to go to Dumaguete before returning to the United States, but the letters showed this to be not necessary. So we shall return to the United States at the first

MISSIONARIES WHO WERE INTERNED IN THE PHILIPPINES

PHILIPPINE MISSION

<u>NAME</u>	<u>CHILDREN</u>	<u>AGE</u>
Bollman, Rev. Benjamin E.	(Jay Wilson B.	9
Bollman, Mrs. " "	(Lynn Burton	4
(Elsie Keeler)		
Bousman, Rev. H. Hugh	(Robert Thomas	16
Bousman, Mrs. Nona Stimmel	(James Samuel	14
	(Martha Ann	10
Brown, D.D., Rev. Roy H.		
Brown, Mrs. Nellie Pollock		
Buller, Miss Martha		
Chapman, Sc.D., James W.		
Chapman, Mrs. Ethel Robinson		
Christie, Rev. Alexander		
Fullerton, Miss Alice J.		
Glunz, Mr. Charles A.		
Glunz, Mrs. Henrietta Heimbold		
Heflin, Rev. Clyde E.		
Hodge, Miss Julia		
Hogenboom, Rev. Leonard S.	(Stephen Bruce	10
Hogenboom, Mrs. Ruth Groters	(David Lee	8
LaPorte, Rev. Otho P.D.		
LaPorte, Mrs. Margaret Rudy		
McAnlis, M.D., William W.	(Ruth Maxine	18
McAnlis, Mrs. Josephine Wilson	(M. Jean	16
	(David Earl	14
	(Robert K.	20
MacDonald, Rev. Kenneth P.	(Helen Elizabeth	18
MacDonald, Mrs. Margaret Wickes	(John William	17
	(George Thomas	14
Magill, D.D., Rev. Charles N.		
Rodgers, Mrs. James B.		
Rodgers, Miss Frances V.V.		
Rohrbaugh, Miss Olive		
Sanders, Rev. Albert J.	David James	7
Sanders, Mrs. Edna Farnham		
Smith, Rev. Stephen L.	Paul L.	20
Smith, Mrs. Viola Rich		
Smith, Rev. William J.		
Smith, Mrs. Grace Withee		
Swanson, Miss Ruth		

KOREA MISSION

Bergman, Miss Gerda O.
Blair, Rev. Herbert E.
Blair, Mrs. Susan Gillett
Cook, D.D., Rev. Welling T.
Cook, Mrs. Maude Hemphill
Crothers, Rev. John Y.
Crothers, Mrs. Ellen McClung

KOREA MISSION (Continued)

<u>NAME</u>	<u>CHILDREN</u>	<u>AGE</u>
Hendrix, Miss Daisy F.		
McAnlis, D.D.S., John Albert		
Pollard, Miss Harriet E.		
Ross, Miss Lillian		

JAPAN MISSION

Hereford, Miss Nannie M.
Martin, Rev. David M.
Schmidt, Miss Dorothy L.

CHINA MISSIONARIES

Bucher, Rev. Henry H.	(Anna Louise	10
Bucher, Mrs. Louise Scott	(Priscilla Jo	7
	(Henry Hale	8
	(George Scott	3
Fildey, Rev. Harold W.	(Anna Lora	6
Fildey, Mrs. Vadna Shelton	(Jane Louise	4
Hand, Miss Katherine W.		
Mather, Dr. William A.		
Mather, Dr. W. Brewster	(William B., Jr.	9
Mather, Mrs. Edith Reed	(James Howard	5
	(Sarah Ann	3
	Robert Dixon	7
Patton, Rev. M. Harmer		
Patton, Mrs. Marjory Walker		
Park, Miss F. Wilma		
Stevenson, Dr. Theodore D.		
Welles, Dr. Marshall P.	(Robert Marshall	8
Welles, Mrs. Helen Antisdale	(Richard Phillips	4
Winn, Rev. Gardner L.		
Zimmerman, Rev. Donald E.		
Zimmerman, Mrs. Ruth Wylie		

The United Church of Korea
89, 2nd St., West Gate, Seoul
Korea

Sept. 26, 1945

Presbyterian Mission Board
New York City, N. Y.
U. S. A.

Dear Friends in America:-

You may be anxious to hear about how our Korean Churches have been getting along all these years, so I am here telling you what and how we have gone through. I am grateful to your army men here in our land for their kindness in letting me to write to you and promising me to send this to you.

Since your missionaries left here 1940, more than 300 Churches, on account of the Japanese oppression, have been closed up, and over 3000 Christians were put into many different prisons. Those in prisons were all against the Shrine worship, and such pastors as Ki Chul Choo, Pong Suk Choi, Sang Im Choi and others including 300 Christians were martyrs to their sense of faithfulness to our Lord, Jesus Christ.

There were two Churches into which the Japanese officials put up their shrine by force. Many other Churches were about to face the same trouble, but I thank God He had stopped them from doing such things as that. They tried in every way to stop our worshipping services in the Churches, but we managed somehow to hold our services either in the mornings or evenings, and there was always present a spy in every service we held. They regarded our Churches as their public halls and whenever they had meetings, they used them at their will. Moreover, our Church activities such as Christian Young People's work, evangelistic work and revival meetings had to be stopped. When there was a meeting consisted of two or three people, it was necessary for us to get special permission to have it. So many pastors had withdrawn from their pastoral work and many Christians had stopped coming to Churches, but thank God, majority of them have kept their faith in our Lord and looked after the Churches, bidding defiance to many obstacles.

Seeing that the more they oppressed us, the firmer we stood in spite of their tyranny and realizing that they could no longer tyrannize over the Churches as the tide of war was about to turn in favor of America, they changed suddenly their attitude toward us and showed us a mind to help with our work by uniting all the different denominations into one organization. Thus started the United Church of Korea just before their surrender.

The peace of God has visited even this poor land of ours to deliver us out of the pit of the Japanese despotism by sending us your men over here. The joy, rest, peace and happiness your people here are now giving us will be spoken of all through our lives with tears of gratitude. The happy feeling of our heart is beyond our description.

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But we are very sorry to say that there is an undesirable shade over the sunshine of our happiness in our land. The Russian soldiers have taken all the provinces in the north of 38 degree, carrying off the very necessities of life forcibly, committing rapes one after another with violence, shedding blood, treating people roughly, and putting in prison those holding a democracy. They are really worse than the Japs. The suffering of the innocent cry to God and to you for vengeance.

What we want you to do for us, if we may say that way, is that you tell your Government about our story in behalf of us and that you send out your missionaries here again as soon as possible. Such big places as Pyeng Yang, Euijoo, Hamheung need your missionaries' help very badly. We know that the Russians will not do so much violence as they do now and that the work of His Kingdom and Righteousness through their cooperation will be greatly extended.

With best regards,

Yours most sincerely,

K. S. Kim
Moderator of the United Church of Korea

Kim Kwam-Sik.

HAN KYUNG-CHIK

N Korea

Hq XXIV Corps, APO 235
% PM San Francisco, Calif.
October 1, 1945

Seoul, Korea

Board of Foreign Missions
of the Presbyterian Church
New York, N.Y.

Dear Friends:

Several days ago I asked Mr. Han and Mr. Youn, ^{Kyung-Chik} Presbyterian ^{Hu-Yung.} leaders in North Pyung-An Province, to write a report of conditions in their section of Korea during the war. They brought the enclosed letter to me this afternoon, and I am sending it on to you.

These gentlemen tell me that while most of the churches which closed during the war have re-opened, of the five hundred pastors in 1941 in the three north-west provinces, there are now only about 300 to 350. Two buildings of the P'Orin Won (?) Orphanage, of which Mr. Han is Superintendent, were used by the Japanese; there are now about forty children and fifteen aged people in the Home. The Union Christian Hospital did not close during the war. The Presbyterian Hospital in Sun Chun was closed, then opened as a Red Cross Hospital in 1942; present status is unknown, probably it is closed. All seven Bible Institutes in the three provinces were closed in 1942 and the buildings used by the Japanese army; title to all property is still in the hands of the Presbyteries. Messrs. Han and Youn seem to be entirely familiar with conditions in their section of Korea, and I believe this information is accurate.

Again I ask you to write me about anything I may do for your Board here.

Cordially,

Bruce W. Lowe
Chaplain

October 1, 1945

To the Board of Foreign Missions
of the Presbyterian Church

Gentlemen,

It is our privilege to present you some of the facts of things which have happened since the missionaries left Korea.

You know how the Japanese Government treated the church even while the missionaries were here. As soon as the war broke out between America and Japan, it was assumed that all the Christians were against the government, and much direct and indirect oppression began to reach the church. Some pastors were imprisoned, and many were forced to resign from churches. We may sum up some of the facts as follows:

1. Sunday observance was eradicated. It was the determined policy of the Japanese government to erase Sunday observance. Shops were forced to open although there were no goods to sell. Christians were allowed to have worship only at dawn and evening, and were forced to work during the daytime. In many places, only one hour of worship was allowed in a week.
2. Churches were forced to unite, thus reducing the number of churches by about one-third. The Japanese thus forced a reduction in the number of churches in the form of uniting.
3. Church buildings were used for secular and war purposes. The government used church buildings as lecture rooms, barracks, store-houses, factories, etc., taking them by force.
4. All Holiness churches were abolished. These churches (of the Oriental Missionary Society, Los Angeles, Calif.) made such a stand against oppression in Japan that they were forced to disband there; immediately afterward the same became true in Korea.
5. In 1942 the Presbyterian churches were forced to reorganize as the Japanese Presbyterian Church of Korea. It was declared that members had to believe Christ according to "Japan-spirit". Consequently church attendance became greatly reduced.
6. The United Church of Korea was organized under the supervision of the government in July 1945; yet parishes were not organized before August 15 in three north-western provinces, namely North and South Pyung-An and Whang-hai.
7. The Pyung-Yang Theological Seminary was reopened - after being closed a short while, 1938-1939 - under the supervision of the government, and Rev. Pil Keun Choi was appointed as its president; but the church generally did not support the institution. It is now closed again.

CONFIDENTIAL - NOT TO BE QUOTED

After August 15 all the churches re-opened, and Christians began to rejoice for their freedom of worship. Yet it was only for a brief time; for the Soviet army came to the northern part of Korea, and communists hold all the powers. You can easily imagine the general effect on the churches. So the Christians are praying again for true peace.

We are anxiously waiting for the missionaries to come back as soon as possible. There is so much work to do here. Now Korea is going to emerge as a new nation. It is our prayer that this new nation may be established on the sure foundation of Christ. We must work hard for Him at this juncture, or we may lose this God-given opportunity. So we need a great force of Christian soldiers no less than other soldiers. We Korean Christians are doing our best, and we need your help. It is our hope and prayer that God may grant us a sufficient grace that all the Orient may be Christianized at this time.

May the Lord bless you all.

Most sincerely yours,

HA YOUNG YOUN

KYONG CHIK HAN

(Syn-wi-joo, Korea)

Dear Friends;

Herewith the 1945 edition of Korea Mission History supplements which may be the last as my Mission History Fund will be more than exhausted with this issue. This is being sent to all who received the 1943 edition under date of Aug., 14th, from Montreat, N. C. which was followed by the 1944 edition, Jan. 27th from Latrobe, Pa. Please refer to these editions, if you have them, for a complete check-up.

I have listed the War Service Data for 9 of the present members of the Mission. 2 of the resigned members, and 57 of the children of missionaries. The list is not complete. Some did not reply and the data for those in the service is changing constantly.

Note on page 6 the deceased records of two of the regular members of the Mission and two resigned. The death of Rev. Herbert E. Blair in an internment camp in Manila, was tragic as it came two days before the others were released. I feel a great personal loss in the deaths of Blair and Dr. Mills, as we were all pioneers together in the opening of Kangkei Station.

Statistically, the present membership of the Mission numbers 101 of whom 11 are in Central and South America, temporarily transferred from Korea. All of the 14 members interened and so miraculously released in the Philippines will be in the U. S. A. by the time you receive this. I have given most of their addresses, c/o Board of Foreign Missions, 156 Fifth Ave., New York, 10, N. Y.

There are 6 "appointees-in-waiting", listed on page 4. There are 29 retired members and 90 resigned. Of the 79 deceased members, 41 died while still regular members of the Mission, 29 after resigning and 9 following retirement.

Adding these different classes, makes a total of 305 regularly appointed missionaries since 1884. As of this date, 226 are still living.

Altogether there have been 16 affiliated members: 8 resigned, 7 deceased and 1 retired, making a grand total of 321 regular and affiliated members in 61 years.

The number of missionaries' children (16 yrs. of age and over) who are still living is 259. Of this number, 36 are listed as missionaries, 18 others as pastors, 13 as pastors' wives, and 5 in other religious work or in the theological seminary. 72 in all or 27.8% in the full time work of the church.

On page 6 you will find a list of 43 missionaries' children who are under 16 years of age. Also a list of 9 children of affiliated missionaries. These are all adults and one, Sumner Owens, is reported as "Missing in action".

No authentic reports have been received from Korea since the last missionaries out-of-the country left there in June 1942 and came to America on the M. S. Gripsholm. Some "underground" reports have come but whether they are true or not we do not know. The present guess is that it will be 18 mos. before the war with Japan is over. The present plan of the Foreign Board is to send, after the war, a few members of the Mission who will stay on in Korea and report back, following which the remaining members will go out as soon as possible. Because of retirement and for other reasons not all the present members will be able to go. It is hoped that as many as possible will be sent even if rules must be waived. During the first years after the war, Korean Church will need all the help that it is possible to give, also Korea.

The hope that Korea will be granted her independence or at least set apart from Japan with some sort of guarantee as to the future, is still bright according to the promise in the Cairo declaration. Anxiously we await the terms of the peace, lest compromises be made and Korea be left less than free and independent.

The Foreign Board expects to publish soon a new pamphlet on Korea. However, our Korean missionaries are still not writing enough articles. A new book is to be published, entitled, "Memorable Missionary Achievements" and composed of articles of not more than 2500 words for which prizes are to be given, the contest to close July 15, 1945. Korea is a rich field for such articles but whether or not any members of our Mission intend to submit articles, I do not know. Correspondence is to be carried on with Rev. William N. Wysham, D. D. at "156".

We expect the future of missionary work in Korea to be brighter even than were the wonderful years of the past. What a great opportunity awaits for all who are privileged to return or to go out as new missionaries.

Very sincerely yours,

Harry A. Rhodes

WAR SERVICE DATA, Korea Missionaries and their children,
Presbyterian Church, U.S.A.

<u>Name</u>	<u>Branch of Service Date of Enlist. etc.</u>	<u>Address in U. S. A.</u>	<u>Remarks</u>
<u>PRESENT MEMBERS</u>			
Rev. E. Otto Decamp	Chaplain, Prisoner of War Camp	Monticello, Ark.	Italian Camp
Rev. E. W. Koons, D.D.	Office of War In- formation. 9/1/42	1342 Greene St., San Francisco, 9,	California
De Witt S. Lowe, M.D.	4/1/44. Capt. M.C. U. S. Army	Pawnee City, Nebr.	Sta. Hosp. P.W. Camp, Indianola
Dexter N. Lutz	Federal Economic Administration	830 N. Glebe Rd. Arlington, Va.	
Howard F. Moffett, M.D.	Naval Med. Corps 1/1/44. Lt. (j.g.)	417 Third St., Savanna, Ill.	In the Philip- pines
Edith G. Myers, R.N.	2nd Lieut.	Board of For. Miss. 156 Fifth Ave., New York, 10, N.Y.	In England
Ella J. Sharrocks, R.N.	3/1/44. Army Nurse Corps. Lt.	801 Riverside Dr., New York, 32, N.Y.	In England
H. G. Underwood	Navy. Land. Inter- preter. 9/-/42. Lt.	344 Washington Ave., Brooklyn N.Y.	Philippines & Hawaii
<u>RESIGNED MEMBERS</u>			
Z. T. Bercovitz, M.D. Ph. D.	Army Med. 1/29/43 Lt. Col.	Hillsboro, N.H.	Burma & India
Rev. Wm. C. Kerr	Signal Corps	4226 Second Rd., N.	Arlington, Va.
<u>CHILDREN OF MISSIONARIES</u>			
John. E. Adams	11/-/42. Navy Air Areology. Ensign	4324 Aldrich Ave., Minneapolis, Minn.	S. Study Scripps Inst. La Jolla, Calif.
Chas. K. Bernheisel, Jr.	5/-/42. Transpor- Corps. 2nd. Lt.	1812 S. Maple St., Carthage, Mo.	Persian Gulf, 18 no. Now, Norfolk, Va.
John. D. Bigger, Jr.	Air Force, Radio 5/-/43/ PFC.	2121 Decatur Pl., Washington, 10, D.C.	Guides Air Planes. Johnston Is. Pacific
William P. Bigger	3/-/41. Air Force Weather Sq. Sgt.	320...26th St., Bradenton, Fla.	In Unmak Is. Aleutians, Alaska
Ruth E. Bigger	1/1/45. Far East F.E.A.	1616 Riggs Pl. Washington, 10, D.C.	
Edgar A. Blair	U. S. Navy. Capt.	3668 Dardiff Ave., Los Angeles. Calif.	Was in S. Pacific
John M. Boots	6/-/40. Navy. Lt.	Matawan, N.J.	Was in Pacific
Archibald Campbell, Jr.	12/-/39. A.A.F.	Killed, 5/6/41. Forced-Commissioned Kelly land'g., Santa Maria field. 8/30/40/	
Leland Chamness	6/16/42. Air Corps cpl.	451 Vermont Ave., Berkeley, 7. Calif.	
Dean B. Coen	10/-/42, Infantry 1st. Lt.	1603 W. Park Ave., Champaign Ill.	5th Army, Italy 2 medals.
Stephen W. Coen	10/-/42. Army Sig- nal Corps. Pvt.	1603 W. Park Ave., Champaign Ill.	New Guinea, Radio Division
Sam'l. D. Crothers (Rev.)	Navy Chaplain 4/29/42. Lt. Ch. C.	8207 S. W. Terwiliger- Blvd., Portland, Ore.	In Solcomons, '43. APA duty, Pacific.
Geo. L. Erdman, M.D.	7/23/42/ Med. Corps Capt. M.C.	615 Fair Oaks Ave., Oak Bark, Ill.	Chief of Lab. Lt. to Capt. 11/23/43
Archibald Fletcher, M. D.	Army Med. 7/-/43, 1st. Lt.	7 Granercy Park New York, N. Y.	In France
Elsie Fletcher	W.A.V.E.S. 12/-/42. Ensign	R.D.2, Falls Church Va.	Naval Reserve
George M. Gale	8/17/42. Royal Can. Ord. Corps	Bank of Montreal, Montreal, Quebec. Can.	Belguin & Holland Corporal
Richard Hamilton	Navy, F.B.S., Batt. 6, Pl. 2.	501 Davisville Rd., Willow Grove, Pa.	Studied in Monmouth, Ill.
Richard Henderson	5/-/41/ Canadian Royal Signals	3108 Lewiston Ave., Berkeley 5, Calif.	Canadian Army, Overseas, Lst. Lt.
Robert S. Hill	5/-/43. U.S. Navy	511 Fourth St., Pikesville, Ky.	Studying in Princeton, N. J.

WAR SERVICE DATA (continued), Children of Korea Missionaries, Presb. Ch. U.S.A.

<u>Name</u>	<u>Branch of Service</u> <u>Date of Enlistment</u>	<u>Address in U.S.A.</u>	<u>Remarks</u>
Donald V. Hirst, M.D.	Med. Corps 7/19/42	311...8th Ave., N. St. Petersburg, Fla.	Lt. to Capt. of Flight Surgeon
Robert Hoyt	Navy Air Force	409 Professional Bldg.	Monterey, Calif.
Donald C. Kerr	9/1/42 U.S.N.R. Lieut.	343 State St., Rochester, N.Y.	In Washing. D.C
Dorothy Kerr	3/9/44. Navy	4214 Second Rd. N. Arlington Va.	Ensign
Donaldson Koons	Army Air Corps	108 E. 86" St., New York, 28, N.Y.	Pfc.
Margaret Koons	Am. Red Cross	" " "	No. 31476
J. Heydon Lanpe (Rev.)	Chaplain Navy Lieut.	805 Greenleaf Ave., Wilnetta, Ill.	Pacific Area
Henry W. Lanpe, Jr. (Rev.)	Chaplain Army, Capt.	304 S. Wayne Ave., St. Marys, Ohio	Philippines
H. Cordelia Lanpe. R.N.	Army, Lt. A.N.C.	5808 Maple Ave. St. Louis, Mo.	Gen'l Hosp.
Nathan C. Lanpe	Army S. Sgt., Artillery	1602 Washington Rd., Alton, Ill.	Rec'd Medals
James S. Lanpe	Navy Ensign	5808 Maple Ave., St. Louis, 12 Mo.	In training, Jacksonville, Fla.
Donald R. McAnlis	5/12/44. Navy Intelligence	495 Alameda St., Altadena, Calif.	Study in Boulder, Colo.
Robert G. McAnlis	9/-/42, Navy	500 E. Claremont St. Pasadena, Calif.	Study in
Geo. McA. McCune, Ph.D.	State Dep't	Occidental College Los Angeles, Calif.	In Washington, D. C.
Shannon B. McCune, Ph.D.	Foreign Econ. Administration	Ohio State Univ., Columbus, Ohio	Chunking
Roger L. Mills	7/1/42, Lt. Lt. Naval Air Operation	635 S. Siegel St., Decatur, Ill	with 7th Fleet Pacific.
Oliver K. Malcolmson	No report	Big Creek, Calif.	Box 118
Thomas F. Moffett	Navy Ensign	98 Elm St., New Haven,	Study, Notre Dame,
Chas. L. Phillips, Jr.	1941. B-29 Pilot. Capt. Marianas	3721 Salome St., St. Louis, 20, Mo.	10 Missions over Japan.
James P. Phillips	Bomber Pilot 1943. 1st. Lt.	3721 Salome St., St. Louis, Mo.	In Europe
Donald E. Reiner, M.D.	Army Med. Corps Major. 7/-/39	1347 Sacramento St., Berkeley, Calif.	821st Med. Air Avac. Squadron.
Ralph E. Reiner, M.D.	Army Med. Corps 7/-/39, Lt. Col.	1540...40th St., Sacramento, Calif	Italy Rec'd Medal.
Philip C. Reiner	Army Special Tr. 6/-/43	725 Grandview Ave., Martinez, Calif.	Hon. Dis'd. 10/-/44
Stacy L. Roberts, Jr.	U. S. Navy	Mifflinburg, Pa.	Philippines
Alfred B. Sidebotham,	Chaplain, Inft. 4/7/43	129 Sunnyside Ave., San Anselmo, Calif.	In Germany
Kenneth Smith, M.D.	Med. Corps. Lt. Col. 6/-/42	552 Funston Pl. San Antonio, Tex.	In England
Robt. B. Smith, M.D.	Army Med. Corps 10/20/42	622 S. Woodlawn Ave., Chicago, Ill.	In France
Geo. C. Soltau	In England	1235 E. Parkway S.	Memphis, Tenn.
Mary Swallen, R.N.	Army Nurse. 1st. Lt.	146 Park Ave., Leonia, N.J.	- In England
M. Elaine Toms	Navy. 2/-/43.	R. #1, Chattanooga, Tenn.	In Washing. D.C.
James H. Underwood, (Rev.)	Navy, Chaplain 9/-/43, Lt./j.g.	344 Washington Ave., Brooklyn, N. Y.	Overseas
Henry M. Wells	Infantry vt. 2/1/42	24 Pine Crest Rd., Newton Centre, Mass.	Hon. Disc'd. 6/3/43
Geo. H. Winn, Jr. (Rev.)	Navy Chaplain Lt. j.g.	18 S. Wissahicken Ave., Ventnor, N.J.	Pacific Area
Allen R. Sinn (Rev.)	Navy Chaplain 11/-/43, Lieut.	145 Liberty St. Newtown, Pa.	Pacific
Ruth Winn	Army Red Cross 8/-/43	326 Exchange St., Emporia Kan.	In Italy

Corrections and Additions to May, 1945
BIOGRAPHICAL DATA, KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.
(See original list of Aug. 14, 1943 and Corrections to January, 1944)

Present Members

Rev. and Mrs. Edward Adams	4324 Aldrich Ave., S. Minneapolis, Minn.
Rev. and Mrs. Richard H. Baird	Nazaret, Monteria, Dist. de Bolivar, Columbia
Rev. and Mrs. Wm. M. Baird	c/o Bd. of For. Missions, 156 5th Ave, N.Y. (B.A.)
H. T. Baugh, M.D. and Mrs. Baugh	c/o Board of Foreign Missions, New York
Miss Anna L. Bergman	Hing Quong Home, Los Gatos, Calif.
Miss Gerto. O. Bergman	c/o Board of Foreign Missions, New York
Mrs. Herbert E. Blair	" " " "
Miss Lois Blair	c/o Dr. W. N. Blair, Presb. Ch. State College.
Rev. and Mrs. H. M. Bruen	Delete. See retired List. (Pa.)
Rev. and Mrs. O. Vaughan Chamness	451 Vermont Ave., Berkeley, Calif.
Dr. and Mrs. Welling T. Cook	c/o Board of Foreign Missions, New York.
Miss Hallie Covington	127 North St., Darlington, S. C.
Rev. and Mrs. John Y. Crothers	310 Cates St., Marysville, Tenn.
Rev. and Mrs. E. Otto DeCamp	See War Service List.
Miss Jean Delnarter	115 River St., Santa Cruz, Calif.
Dr. and Mrs. A. G. Fletcher	7 Granericy Park, New York, N. Y.
Mr. and Mrs. John F. Genso	c/o Board of Foreign Missions, New York
Miss Daisy Hendrix	" " " "
Rev. and Mrs. C. S. Hoffman	604 New Rd., Wilmington 171 Del.
Miss Olga C. Johnson	1094 Iranstan Ave., Bridgeport, Conn.
Miss Marian Kinsler	807 S. 49th St., Philadelphia, 43, Pa.
Dr. and Mrs. E. W. Koons	1342 Greene St., San Francisco, 9, Calif.
Miss Edna M. Lawrence, R. N.	2322 S. Hope St. Los Angeles, 7, Calif.
Miss Margo L. Lewis	1706 Stanford Ave., St. Paul, 5, Calif.
Rev. and Mrs. J. B. Livesay	c/o Board of Foreign Missions, New York
DeWitt S. Lowe, M. D. & Mrs. Lowe	Pawnee City, Nebr.
Mr. and Mrs. Dexter N. Lutz	830 N. Glebe Rd., Arlington, Va.
Miss Ranier J. MCKenzie	2505 S. Hope St., Apt. 210, Los Angeles, 7,
Dr. and Mrs. E. M. Mowry	225 S. High St., Belleville, Ill. (Calif.)
Rev. and Mrs. Chas. L. Phillips	3721 Salome St. St. Louis, 20, Mo.
Miss Harriet E. Pollard	c/o Board of Foreign Missions, N. Y.
Miss Lillian Ross	326 E. Sola St. Santa Barbara, Calif.
Miss Blanch I. Stevens	Montrose School, Essex Falls, N. J.
Mr. and Mrs. H. G. Underwood	See War Service List (Appointees in waiting)
Rev. and Mrs. Harold Voelkel	1200...30th St. Los Angeles, Calif.

Appointees

Howard R. Moffett, M. D. and Mrs. Moffett	417 Third St. Savanna, Ill.
Miss Dorothy Sowers	86 W. Park St. Westerville, Ohio.
Miss Katherine Clark	First Presbyterian Church, Pueblo, Colo.

Retired Members

Mrs. James S. Gale	Penharoon, East Cliff, Looe, Corneall, Eng.
Mrs. Lucia F. Moffett	96 Elm St., New Haven, 10, Conn.
Rev. and Mrs. H. M. Bruen	243 Frederick St., Santa Cruz, Calif.

Resigned Members

Miss Ethel Magee (Mrs. Chas. Rewarts)	826 E. Espanola, Colorado Springs, Colo.
Mrs. Lera Larson (nee Avison)	215 Seventh St., N. Muskogee, Okla.
Miss Ruby Brownlee	5016 Drexel, Chicago, Ill.
Mr. and Mrs. A. W. Gillis	1904 N. Madison Ave., Pasadena, 6, Calif.
Ralph G. Mills M. D.	Delete. See Deceased List.
Miss Jean Foote (Mrs. F. S. Baker)	2853 Ontario Rd., Apt. 303, Washinton, 9, S. C.
Miss Jennie M. Rehner, R.N.	(Mrs. Wm. Bulloch) R. D. #1, Cape May, N. J.
Miss Lois Henderson (Mrs. Wm. Sinnett)	612...L St., West Palm Beach, Fla.
Dr. and Mrs. Z. Bercovitz	Hillsboro, N.H. (See War Service List)
Rev. and Mrs. Bruce F. Hunt	1040 E. 17th St. National City, Calif.
R. M. Byran, M. D. & Mrs. Byran, M. D.	c/o Chas. H. Burke, Hosp. Ft. Wingate, N. Mex.
Rev. and Floyd E. Hamilton	501 Davisville Rd. Willow Grove, Pa.
J. L. Boots, D. D. S. & Mrs. Boots	759 Herkimer St., Pasadena, 4, Calif.
Mrs. Fannie Hurd Brwon, M.D.	Delete, See Deceased List. (Los Angeles, 7)
Miss Marjorie L. Janson	c/o Korean Presb. Ch. 1372 W. Jefferson Bvd.

CHILDREN OF MISSIONARIES (not repeating names already given)

Dorothy Adams	1347 Sacramento St., Berkeley, Calif.
Mary Adams	" " " "
Dick Adams (High School)	4324 Aldrich Ave., S. Minneapolis, Minn.
Shirley Anderson (Nurses Tr.)	87 Congress St. Pasadena, 2, Calif.
Phyllis Anderson	Junior College, Montreat N. C.
Lawrence B. Avison	U.S.O. State Planters Bldg., Richmond, Va.
Gordon W. Avison	U.S.O. 2732 Fern Ave., Columbus, Ga.
O. Martin Avison	Veterans's Hospital, Oteen, N. C.
Edward S. Avison	1004 E. Normal Ave., Kirksville, Mo.
Helen Avison (Mrs. V. D. Crawford)	6 Waterloo St., Halifax, N. S. Canada.
Lera I Avison	Kelowna Gen'l. Hosp. Kelowna, B. C. Canada
Margaret Avison (High School)	Health Dept, Kelowna, B. C. Canada
Elizabeth Baird	Maryville., Tenn. c/o College
John S. Baird	Military Institute, Sweetwater, Tenn.
Mary C. Bercovitz	College Sta Box 1536, Durham, N. C.
Timothy Bercovitz	c/o Adadeny, Stony Brook, L. I. N. Y.
Katherine Blair (Mrs. B. F. Hunt)	1040 E. 17th St. National City, Calif.
Mary Blair (Mrs. A. R. Harrison)	U.S.O. Club, Averdeen, N. C.
Huldah Blair, R. N.	Box 1307, San Jose, Costa Rica, C. A.
Donald H. Brown	U. S. Army Soldiers Home, Washington, D.C.
Harriet Bruen (Mrs. Wm. F. Davis)	Westport, Essex Co., N. Y., R. D. #1.
Helen Campbell (Mrs. Geo. Ames)	86 Irwin Place, Trenton, N. J.
Fred. S. Campbell (m. Grace McFadden)	Missionary, Africa, 151 Maplewood Ave., Phila.
Robert Chamness (High School)	451 Vermont Ave., Berkeley, 7, Calif. (44, Pa.
Grace Chisholm	c/o College, Wheaton, Ill.
Florence Chisholm (High School)	151 Maplewood Ave., Philadelphia, Pa.
Janes M. Crothers (Rev.)	508 N. Aurora St., Itheca, Ill. (Missionary)
W. Winn Erdman (Rev.)	St. y Sra. Yatzachi, El Bajo, Ozaca, Mexico.
Mary C. Erdman	z/o Kings College, Wilmington, Del.
Donald R. Fletcher, (Rev.)	c/o Theo. Seminary, Princeton, N. J. (Missionary)
Abigail Genso (Mrs. Robt. Kinney)	6740 N. 25th St., Falls Church, Va. (Guili)
Willis S. Greenfield (Invalid)	c/o Miss Alice Greenfield, P.O. Box 212,
Mary H. Hamilton (College)	501 Davisville Rd. Willow Gr. Pa. (Norton, Mass.
David Hamilton	c/o Academy, Stony Brook, L. I., N. Y.
Betty Henderson (Mrs. Wm. Pfeiffer)	623... 54th St. Oakland, Calif.
Lawrence Henderson (High School)	2918 D. Regent, Berkeley, 5, Calif.
Batty Hoffman, R. N. (Mrs. Geo. Browning)	15 Gupcar Rd., Srinagar, Kashnir, India.
Katherine Hoffman (P. G. Study)	21 Cranford Apts., Ames, Ia. (Missionary-India)
Dorothy Hunt (Mrs. W. J. Anderson)	A. F. C. M., M'boy, Luebo, Kasai Dist. Belgian
W. O. Johnson, Jr. (Rev.) Pastor	213 South "C" St., Exeter, Cal. (Congo, Africa
Julia E. Kagin	First Presb. Ch. Birmingham, Mich. (Relig.
Donaldson Koons	m. Elizabeth Ortquist. (See War Education (Service List)
Elizabeth Koons (Mrs. G. M. Gompertz)	c/o Dr. E. W. Koons, 1342 Greene St. San Franc.
Tracy Koons (Mrs. F. D. Moore)	1183 Jackson St. San Franc. Cal (9, Calif.)
Francis Lampe (Mrs. E. K. Bryan)	214 Oakwood, Ottunwa, Iowa.
Mary Lampe (Student)	Whiting Hall, Galesburg, Ill.
Margaret Lee (Mrs. C. H. Mansfield)	Paris Island, South Carolina.
Betty Lutz (Mrs. C. E. Friedericks)	629 N. 13th St., Reading, Pa.
Margaret Lutz (Mrs. R. L. Lindsay)	100 Stockton St., Princeton N. J. (Missionary)
Carol Lutz (High School)	830 N. Glebe Rd., Arlington Va. (Palestine)
Lorene Lyon	Centenary College, Shreveport, Ia.
G. McAfee McCune, Ph. D.	4423 Que St. N. W. Washington D. C.
Ruth McFarland (Mrs. T. Rolf)	541 N. Gray St. Indianapolis, Ind.
William N. Miller	m. Mary Alpi
Roger L. Mills	m. Verna Stribling
Marion Mills, R. N. (Mrs. F. Woznick)	635 Siegel St., Decatur, Ill.
Chas. H. Moffett (Rev.)	284 Bristol St. Southington, Conn.
Samuel DeForest Moore	Transit Products, N. B. C. Bldg., Cleveland, Ohio.
Lucetta Mowry	Tower Court, Wellesley College, Wellesley, Mass.
Reuben Pieters (Rev.)	m. Mary Shelton
Emma Purviance (Mrs. C. W. Toovey)	607 Corrine St., Hattiesburg, Miss.
Winifred Purviance (Mrs. F. Feder)	416 & 3/4th sw, 80th St. Los Angeles, Calif.

CHILDREN OF MISSIONARIES (continued)

Hugh M. Reiner (Rev.)	n. Betty Uddenberg
Paul B. Rhodes (Rev.)	214 E. Wheeling St. Washington, Pa.
Howard B. Rhodes (Rev.)	n. Betty J. Willis
Newton M. Roberts	c/o Academy, Stony Brook, L.I., N. Y.
Albert Ross	718 Bath St., Santa Barbara, Calif.
Caroline M. Smith	1307 Washington St., Wilmington, Del.
Albert Smith	7625 N. East Lake Terrace, Chicago, Ill.
Addison P. Soltau	College, Wheaton, Ill.
Elizabeth Tipton	Delete. Not born in Korea
John I. Tipton	" " " " "
F. Burton Toms (Rev.)	340 W. 55th St. New York, N.Y.
James Underwood	n. Ethel Foster
Richard Underwood (High School)	344 Washington Ave., Brooklyn, N.Y.
Grace Underwood (High School)	" " " " "
Fredrick Vinton	n. Dorothy Rogers
Henry G. Welbon (Rev.)	2910 Fourth St., N., Arlington Va.
Charles P. Welbon (U. S. Navy)	Arcadia, Calif. (Camp Santa Arita)
Helen Wells (Mrs. J.B. Cusick)	Fairfax, Va.
Paul Winn (Rev.)	P.O. Box, 250, Guatanala City, Guatanala, C. A.
Thomas C. Winn (Rev.)	First Presbyterian Church, Westfield, N. J.
Gardner L. Winn (Rev.)	1615 Lakeport Rd., Sioux City, Ia.
Julia Winn (Mrs. C. McPheeters 4566 Rolando Blv'd., San Diego, Calif.	

In Service

Mrs. Edna P. Henderson	Mar 29, 1944	Berkeley, Calif.	52	Arr. Korea, 1918
Rev. Herbert E. Blair	Feb. 20, 1945	Manila, P.I.	66	" " 1904

Deceased Members

Resigned Members

Ralph G. Mills, M.D.	Oct. 17, 1944	Decatur, Ill.	60	Yrs. in Mission
Mrs. Fannie Hurd Brown, M.D.	Jan. 24, 1945	East Stroudsburg, Pa	78	1891 - 1895

(1908 - 1919)

Children of Missionaries (Under 16 yrs. of Age)

Edward B. Adams	Dorothy Clark	Katherine Hunt
George Adams Jr.	Katherine Clark	Helen Kinsler
Donald Adams	Donald Clark	Arthur Kinsler
Lola Beth Anderson	Alfred Coen	Francis Kinsler, Jr.
Anne Avison	Sorothy DeCamp	Kenneth Lowe
Mary Golden Baird	Ruth Hamilton	Rodney Lowe
Rebecca Baird	Lloyd Henderson	Margaret Lyon
Ann Louise Baird	Donald Henderson	Charles McAnlis
Henry M. Bruen, Jr.	Kethleen Henderson	Woward M. Moffett
Ann Campbell	Robert Hoffman	Horace H. Underwood II
Oliver V. Charness, Jr.	Claire Hoffman	Sallie Lou Voelkel
Mary Chisholm	Lois Hunt	Janvier Voelkel
Robert Clark	Bertha Hunt	Theodore Voelkel
	*****	Harol Voelkel, Jr.

CHILDREN OF AFFILIATED MISSIONARIES

Ledyard DeCamp, M.D.	In War Service	c/o Rev. E.O. DeCamp, Bd of For. Miss. N.Y.
Rev. E. Otto DeCamp	" " "	See War Service Data
Grace DeCamp	Re-location	Centre-Box 62, Granada, Colo.
Paul DeCamp	In War Service	c/o Rev. E.O. DeCamp, Board of For. Miss. N.Y.
Dwight Malsbary, Jr.	-c/o Rev. D.R. Malsbary-	Three Hills, Alberta, Canada.
Keith Owens	Officer, R.C.A.F.	495 Metcalfe St., Ottawa, Canada.
Elinor Owens	(Mrs. Norman Walden)	" " " " "
Sumner Owens	Sgt. H.A.F. Mid-East	Missing, Aegean Sea, 1944.
Wm. J. Scheifley, III	Resides in Texas	2412 N 5th St., Harrisburg, Pa.

ADD TO WAR SERVICE DATA

Present Members.	Rev. Harold Voelkel	for address see Page 4 (Chaplain)
Children of Missionaries.	Lawrence B. Avison	U. S. O. see page 5
	Gordon W. Avison	U. S. O. see page 5
	Charles P. Welbon	U.S. Navy see above.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10, N. Y.

CONFIDENTIAL

January 19, 1945

To the Relatives and Friends and Missionaries
from Korea and the Philippines of
Dr. and Mrs. Harold T. Baugh
Rev. and Mrs. Joe B. Livesay
Miss Merne N. Graham

Dear Friends:

Ever since the invasion of the Philippines we have been hoping and expecting some word from our friends on the Island of Bohol. As you know, there was some word brought out by friends who came home some time ago, but nothing direct. This morning we received the first word which has come directly from the group. Dr. Harold T. Baugh has written us under date of November 29, 1944, from the interior of Bohol. This letter was sent out through the Headquarters of the United States Army in the Far East; in other words, General MacArthur's headquarters. Dr. Baugh states: "This is my first letter out and I will make it short and try to write more later." In his letter Dr. Baugh tells of the missionaries themselves writing as follows:

"Praise God from whom all blessings flow. He has kept us safe during three years of uncertainty and some times the enemy was just over a hill or maybe going by in his airplane and we were hid away from sight of him or his hearing. Mrs. Baugh and I have been separate for five months since a second invasion of the Island but I have word from her that she is safe with Miss Merne Graham and several Filipino friends. A man came to our camp today who is connected with President Osemnia's office and says he will take the letter to Leyte and mail it for me. Mr. and Mrs. J.B. Livesay are also here and in fair health and also the parents of a big boy two years and four months old. They are both somewhat thin, as I am, but have been strong on the whole. Mr. Livesay needs dental work and attention of glasses."

In the second paragraph Dr. Baugh discusses the hospital, giving the following statement:

"Just a word about the Hospital at Tagbilaran. It was evacuated in the spring of 1942. I was safe for about a month or two. Then the enemy was so near that Dr. Castro (the man in charge then) closed up complete, hiding the supplies here and there (we were already hiding) and sent all members of the staff home but one or two and he finally went home to Mindanao and is with the army now. Some of the hospital things have

been stolen, we hear, so we have no idea how much there will be to start on again. We hope we may see Dr. Castro before long."

Dr. Baugh sent a personal message to the immediate family of himself and Mrs. Baugh and I think the family would not object to sharing this message with you. It is as follows:

"Prayer and The Word of God has become a power and a reality during these days though sometimes rather than fall into the hands of a cruel enemy we may have been slight hungry. The native members and a few not members have been very kind and thoughtful."

It seems, as things are moving in the Philippines, it may be possible for the Southern Islands to be clear of Japanese very soon. However, we may be in need of patience because of the magnitude of the operations in the Philippines and of the need for putting emphasis upon military objectives as the first consideration. I am sure that our friends will be kept in touch with the United States Army Headquarters and that our Filipino friends will continue to aid them and to supply them with the necessary food. Doubtless they will be able to get medical supplies since they have made contact with the Army and the Red Cross will be operating in the Philippines also.

As we hear further we shall advise you. We think it advisable to treat this information as confidential for the present. It should not be published either in the newspapers or church bulletins.

With kindest regards, I am,

Yours sincerely,

J.L. Hooper

**THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA**

156 FIFTH AVENUE
NEW YORK 10, N. Y.

No. 850

October 22, 1945

To the Korea Mission

Dear Friends:

The following actions should be reported to you at once. These pertain to the program for re-entry and especially to the conference with the missionaries listed in Group A.

Revision of Group A List

"In view of the favorable situation now prevailing in Korea, both in the political reorganization of the country and in the absence of widespread destruction which was anticipated with a prolonged war, the Board reviewed its policy with regard to the return of a small number of missionaries to the extent of adding additional names to the list. These additions were also to provide a more representative group, both as to the types of work and as to areas. The Board specifically VOTED to add the names of Dr. Stacy L. Roberts, Dr. Henry W. Lampe, Rev. Harold Voelkel, and Miss Edith G. Myers. The Board also VOTED to invite Dr. William N. Blair and Dr. H. A. Rhodes to return to Korea for one year to share in the first contacts with the Korean Church and in the preliminary planning for the work of the missionaries. It was understood that, in voting for the return of Dr. Lampe, it was an exception to the rule that, in general, people with less than three years of service would not be returned. The full list of Group A, as revised, is as follows:

Rev. Edward Adams	Miss Olga C. Johnson
Dr. John D. Bigger	Dr. Henry W. Lampe
Dr. William N. Blair	Mrs. Frederick S. Miller
Rev. Allen D. Clark	Miss Edith G. Myers
Rev. Roscoe C. Coen	Dr. H. A. Rhodes
Dr. Archibald G. Fletcher	Dr. Stacy L. Roberts
Rev. Harold H. Henderson	Dr. Horace H. Underwood
Rev. Clarence S. Hoffman	Rev. Harold Voelkei

The Board understood that, in accordance with advices received, these persons would apply for passports at once and that the Board would try to secure favorable action on such requests, at the same time seeking bookings on the first steamers available. In taking this action, the Board understood that this was in accordance with the procedure adopted by a group representing the cooperating Boards and that other Boards are being notified to proceed along similar lines.

It was the futher understanding of the Board that in making additions to the list of Group A for early return, it was in no way changing the basic program for procedure in resumption of the work in the occupied fields. Group A will be engaged in renewing the bonds of spiritual fellowship, in relief and rehabilitation and in forms of service of a temporary nature, making no independent commitments of their own services or the resources of the Board beyond this temporary period. It will not be constituted a Mission. Before the group departs the Board will appoint from the group an Emergency Executive Committee and an Executive Chairman, which will take action on any work of a permanent character which involves personnel or funds, and will make recommendations to

the Board. It will also advise the Board as to the need for additional missionary personnel, as listed under Group B. It will take the lead in arranging for the planning conference to be held on the arrival of the Board Deputation which is to be sent out at a later date to be agreed upon.

In thus limiting the early activities of those returning, the Board does so with the purpose of making it possible to review the activities of the past and for the mission group, in conference with the deputation from the Board, to be free to make recommendations for such changes in the program and methods as seem wise and possible. The Board recognizes that the situation the missionaries face will call for many such changes and that it should be free and able to make these without having to upset other work already started. This may seem to slow down the starting of what may seem to be obvious pieces of work, but the Board believes in the long run it will expedite the whole task and most certainly help in the major task of making the national church assume that leadership and responsibility which is its right and its duty."

As stated in the action, the Board revised this list, including additional names, because of the more favorable situation pertaining to Korea and it was thought that possibly additional missionaries could be sent in the first group. Of course we do not know as yet that these persons can enter. We are asking the missionaries listed above to make application for passport and we shall make application for passage. Rev. Ralph M. White, who is in Washington, will press the matter as may be possible and we shall also take up the question in other ways as may be necessary. The Korea Committee of the Foreign Missions Conference is discussing these questions and through the Secretary for East Asia, Dr. Rowland M. Cross and by other means, are letting it be known in Washington that we wish missionaries to get into Korea as soon as possible. Dr. Cross was in Washington last week taking up the whole matter, especially the particular question of getting a smaller interdenominational deputation out in the near future. At an informal meeting of representatives of the Boards the matter was discussed and our Board at its meeting on October 15, 1945, took the following action;

"The Board VOTED to cooperate with the Korea Committee of the Foreign Missions Conference in seeking to send a special missionary deputation to Korea at the earliest possible date, with the hope that such a deputation would be given early permission to return to Korea for contact with the Christian groups and report. The Board understood that this action in no way changed the plan for Group A proceeding with their making application for passport and travel."

You will notice that this does not preclude the plans for the larger group to press for getting out to Korea. This action simply gave the secretaries here the authorization to go ahead and attempt to get missionaries out under this special arrangement, if they can be sent earlier. Dr. Cross is taking up the question more in detail and trying to get the exact status of any missionaries who might go out under the auspices as indicated. The report was that some Division in the War Department was willing to sponsor missionaries going out if they would cooperate during the first period of their arrival with the relief program of the army. They would be civilians and the Board would pay their salary. They would be free to give time outside the regular hours to making contacts with the Christian groups, but during the first period of their stay there they would travel under army auspices in carrying out the army program. There was not sufficient information as to the exact status for any definite proposals to be made to the missionaries in Group A. When we have more information, and if we agree with the proposals, we may forward the information to the Mission group. If only two from our larger group can go under such auspices, we would necessarily have to invite two of that group and it would be for them to say whether they would accept the assignment or whether they would wish to await regular passports and transportation.

CONFERENCE OF MISSIONARIES IN GROUP A

There is to be a Conference with the Group A missionaries November 19 to 23, 1945. On the first day there will be afternoon and evening meetings. The afternoon session is the Board meeting with the missionaries in attendance and in the evening there will be a popular address. On the 20th and 21st there will be a joint conference with the Group A missionaries from China, Korea, Thailand and the Philippines. The 22nd is Thanksgiving Day but on the 23rd there are to be area meetings. The missionaries of each group are to meet separately to consider the special problems and program for their going to the field. There will be separate programs for these areas. We shall be making a study of these and we would be glad of any suggestions of the Korea missionaries as to the program or things which should be discussed. You may send these to this office. We do have a body of material already, of course, coming out of discussions and correspondence but perhaps the situation in Korea now makes us able to judge the possible reception and the Mission program in a more realistic manner than we could have done a year ago. Certainly the two letters enclosed herewith from a Chaplain with enclosures from Korean pastors give us something of the heroism of our Korean Christian friends. We shall need a deep humility in making our approach and shall wish to serve the Church in its own program which it is already outlining for the extension of its work and the winning of the Korean people to Christ.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

**THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA**

156 FIFTH AVENUE
NEW YORK 10, N. Y.

December 10, 1945

No. 851

To the Korea mission

Dear Friends:

There are several items which pertain largely to the Korea Mission and which will not appear in the next General Letter to come out very soon. I am, therefore, writing this letter to get these items to you as quickly as possible and shall also give certain actions of the Board pertaining to the work as a whole.

BOARD REPRESENTATIVES ON KOREA DEPUTATION

"Pursuant to Board action #45-880, October 15, 1945, approving the plans for sending a cooperative group of missionaries to Korea, the Board was informed that the Foreign Missions Conference is arranging with the government for ten men to return in their regular capacity as missionaries. The Board voted to approve the designation of Rev. Roscoe C. Coen and Dr. Archibald G. Fletcher as the Board's members of this representative group. The Board understood that the group would plan cooperatively in the first contacts with the churches and people and would give time and effort to relief and rehabilitation, as well as assisting in the regular and reviving work of the Church. The Board would also expect recommendations from the group to the Cooperating Boards, and, from its own representatives, to the Board, regarding matters pertaining solely to Board activities. (45-1019)"

The Foreign Missions Conference is seeking permission from the State Department to send a deputation of ten people to Korea in the near future. This deputation will be made up of representatives of the following churches and societies:

Canadian Church	1
Oriental Missionary Society	1
Southern Presbyterian Church	2
Northern Presbyterian Church	2
Methodist Episcopal Church	3
Seventh Day Adventist	1

Dr. Fletcher and Mr. Coen are preparing to leave on short notice if and when the approval comes through. We anticipate that there will be approval in view of the fact that the initiative for the coming of this group came from the field itself, General Hodge and General Arnold having indicated their great wish for these missionaries to come out. We shall report later on the actual going of these people.

OFFICIAL NAME FOR MISSION IN KOREA

"In view of the recent political developments with reference to Korea, and in order to make official what has become the practice in public and private reference to the country, the Board voted to use the name "Korea" in all its correspondence and literature and in all references to the work of the Board in that country. (45-1104)"

You will notice the Board has actually been using the word "Korea" in reference to that country for some time. It now seems wise to go the full length and actually make it a matter of record.

TEMPORARY SALARY BASIS FOR REOCCUPATION

"Because of the unsettled financial situation in the Far East and as an emergency measure, the Board voted to establish the following temporary salary basis for China, Korea, Japan, the Philippines, and Siam; Beginning with January 1, 1946, each single missionary on the field shall receive each month US\$20.00 (a married couple \$40.00) to be held in New York to care for necessary charges, as insurance payments, pension premiums, etc., the field salary to be determined by the duly authorized Emergency Executive Committee in each area in the national currency quarter by quarter, this field salary to be reported to the Board at the beginning of each quarter. This temporary arrangement is to remain in effect only until field salary based in a stable financial situation is possible. (45-1021)"

This emergency plan for salaries in East Asia has been in force for some time in West China. There is no proper basis for the Board's setting a salary; and, therefore, it has left it to the Emergency Executive Committee in each case, with reports being made from time to time as indicated in the action.

APPROPRIATION FOR REGULAR EXPENSES UP TO MARCH 31, 1946

At its meeting on November 19, 1945, the Board appropriated the sum of \$20,000 for emergency expenses in connection with the re-occupation of Korea. This amount is for regular expenses and is generally known as V to X accounts. Group A., during the recent conference, appointed a special committee to make up a list for possible purchases. This was not intended primarily for purchases from this account, although there will be some supplies bought for the offices and other general needs.

Missionaries going out had better plan for purchasing their own individual supplies. In this way they could take these on their regular tickets and could take a certain amount of additional goods beyond the regular 350 pounds allowed.

It has been suggested that there be established a hostel in Seoul. It might be that certain of the equipment in the way of nets and beds or cots could be purchased and charged to this fund with the expectation that these supplies would be expendable or would be sold at the end of the emergency period. The thought is that two of the residences in Seoul may be converted into a hostel to accommodate the first people going out.

APPROPRIATION FOR REPAIRS

The Board has appropriated the sum of \$10,000 to be made available for the period up to May 31, 1946. It will be for the emergency repair of mission property and would be used especially to fit up residences as might be needed and for other repairs as the Emergency Executive Committee might indicate.

APPROPRIATION FOR RECONSTRUCTION OF CHRISTIAN COMMUNITIES

The Board has made available the sum of \$5,000 for the reconstruction of Christian communities for the period through May 31, 1946. These funds will be in addition to and outside the funds that the Church Committee for Relief in Asia will be giving to the Committee which is set up out there representing the several Boards. The missionaries could use this in their own communities; and if they saw fit and thought it best, they might channel the funds through the local committee. It is thought, however, that each Board representative will have funds for special assistance to Christian communities. It may be that you will not want to make this too obvious in the early days and try to keep from showing too much special favor toward the Christian groups. However, we do want to aid such groups as we may and certainly want to help them get back into their communities and into their churches so as to make the church a living factor in the present life of the community.

REHABILITATION OF NATIONAL WORKERS

The Board has made available \$10,000 for the rehabilitation of national workers to be spent during the period up to May 31, 1946.

This is one of the most important things which will confront the missionaries as they return. Reports have come indicating that the national workers have suffered greatly. I am enclosing a copy of a letter from Dr. Underwood, addressed to me. This gives in a striking way the need for assistance in rehabilitating these workers. Of course, money is not everything that is needed in these cases, and I am sure that that is the reason the missionaries need to get back as soon as they can.

MISS ELLA J. SHARROCKS IN GROUP A.

You will be glad to know that Miss Ella J. Sharrocks has consented to go out to Korea in Group A. She is now in New York City, working temporarily with the Presbyterian Hospital, having recently checked out of the Army. We are glad for this. We are only sorry that Miss Edith G. Myers, who had been placed in Group A., has written that she finds it impossible to go out just at this time on account of personal obligations in this country. We hope that these may be resolved in due time and that Miss Myers will be returning later.

BOARD ACTION REGARDING MR. REINER

"In reply to an inquiry dated November 10, 1945, it was voted to request Mr. Ralph O. Reiner of the Korea Mission to terminate his connection with the School Board of Martinez, California, at the end of his contract on June 30, 1946, in anticipation of the early return to Korea of Mr. and Mrs. Reiner."

You will remember that the Board had previously asked Mr. Ralph O. Reiner to take up the important work of starting the school for American children in Korea. In a recent letter he said that he would have to know whether or not we expected him to go out next year, as he would be under the necessity of signing a contract which would carry him until June of 1947 if he did not go. Hence this action.

ARRIVAL OF DR. AND MRS. HAROLD T. BAUGH

"Record was made of the arrival at San Francisco on November 28, 1945, of Dr. and Mrs. Harold T. Baugh of the Korea Mission, temporarily transferred to the Philippine Mission, from Tagbilaran, Bohol, Philippines, where they were located during the war period. In view of their service record, it was voted to grant Dr. and Mrs. Baugh a twelve-month furlough from the date of their arrival in this country."

You will be very much interested in the above action. Dr. and Mrs. Harold T. Baugh are the last of the group in the Philippines who stayed on during the war period to come home. During the last days they were in the city of Tagbilaran in Bohol. We have not had a report from them since they returned. Dr. Baugh rushed to his home in Oklahoma because of the severe illness of his father. We shall be anticipating further direct word from him.

A.P.O. ADDRESSES

Most of you may have the addresses of Dr. Underwood and Mr. Kerr. I am taking a chance though that some of you may not have them and may want to write to these friends. So I am giving the addresses herewith:

Dr. Horace H. Underwood
Hq. XXIV Corps, Military Government
A.P.O. 235, c/o Postmaster
San Francisco, California

Rev. William C. Kerr
U.S.S.B.S.
A.P.O. 234
c/o Postmaster
San Francisco, California

REV. EDWARD L. WHITTEMORE IN HONOLULU

Recently we had a letter from Rev. Edward L. Whittemore, telling us that the Honolulu Council of Churches had recently been reorganized and is now operating on a full-time basis with him as its director. He states that he would be very happy to serve missionaries in any way that he can as a pastor of Honolulu. We are certain that many of you will look him up. Of course you remember he is the son of Dr. Norman C. Whittemore.

EXHIBITION KOREAN PAINTINGS

You will be interested to know that Rev. Archibald Campbell has just completed a set of paintings of Korea which are to be made up into a series of Kodochrome slides with a lecture. These will later be made available to public through the Division of Education and Information. On December 5, the morning of the women's meeting held each month here in the Board rooms, these were on exhibition and sale on the second floor. The paintings portrayed faithfully Korean scenes and showed marked artistic ability.

APPROVAL OF DR. JOHN D. BIGGER TO PROCEED TO KOREA

"It was voted to approve the cabled request from Dr. John D. Bigger, of the Korea Mission, temporarily transferred to the Philippine Mission, through Rev. Ernest J. Frei in Manila, that he be permitted to proceed to Korea to serve in connection with the Health Division of the American Military Government. It was understood that Dr. Bigger would be on government salary in this position and that adjustments of his field salary would be made after correspondence."

As is indicated in the above action, Dr. Bigger is going to Korea to be attached to the American Military Government. We are very sorry to lose him from the Philippines, as he has rendered a very great service there. He has traveled extensively and organized the relief work in a remarkable way. He has secured supplies, drugs, and hospital equipment and has sent these materials to the different Mission hospitals, thus enabling many of them to re-open. If this had not been done, it would have been some time before the hospitals could have opened. We are certain that he will render a particular service in Korea also. We are only sorry that Dr. Bigger is not returning in his full capacity as a missionary. We do not believe, however, that the work of the American Military Government is inconsistent with the work of the Missions themselves.

With kindest regards, I am

Yours sincerely,

J. L. Hooper

Hq. XXIV Corps, APO 235
% PM San Francisco, Calif.
September 29, 1945

Board of Foreign Missions
of the Presbyterian Church
New York, N.Y.

Dear Friends;

It has been my pleasure since coming to Korea with the XXIV Corps to meet many of the Korean leaders in the Christian churches here. I have asked them to prepare reports of the circumstances which have surrounded the churches since the missionaries were forced to leave four or five years ago, in order that I might send them to you.

The enclosed letter from Mr. Kim Kwan Sik is one he wishes sent to you now while he and others prepare more detailed statements. This letter, I know, leaves many questions unanswered. Just as quickly as I can get the more complete reports, I shall forward them to you. The statements in Mr. Kim's letter concerning the Russian situation should not be made public, but should be a serious matter of prayer among your own leaders. Our military government is aware of all conditions and is doing everything in its power to bring the entire country to a condition of order.

There is an imperative need now for missionaries with experience in this field. Some property seems almost hopelessly entangled; all of the private schools have been closed for the war years; churches are without pastors; equipment and funds are scarce; leaders are handicapped by these and local conditions left by the Japanese government. There is a vast amount of reorganization that calls for the guidance of experienced missionaries. I know you will do your utmost to obtain permission from the government to get a few key men to the field in the near future.

I am sending a similar letter and a copy of Mr. Kim's letter to the Methodist Mission Board, also. You may correspond with your church leaders here through me; let me know what I may do personally, for I want to do all that I can to assist you and them.

Sincerely in Christ,

Bruce W. Lowe
Chaplain

Incl.

GROUP A CONFERENCE

New York

November 19-21, 1945

Conference of Group A Missionaries

Board Assembly Room
156 Fifth Avenue
November 19-21, 1945

Monday, November 19

2:00 P.M. Board Meeting
Missionaries in attendance

The Charge to Group A President John A. Mackay
Prayer of Dedication Vice-Pres. Peter K. Emmons

Evening
Dr. John A. Mackay presiding

7:30 P.M. Worship Service Dr. Phillips P. Elliott

Address: Missions in the Post-War
Period Dr. Ralph E. Diffendorfer

Tuesday, November 20

Morning
Dr. Peter K. Emmons presiding

9:15 - 10:00 A.M. Worship Service Dr. Arthur W. Hughes

10:00-- 10:15 Statement of Purpose of the Conference

10:15 - 10:30 Recess

10:30 - 11:30 Our Unchanging Purpose Dr. William N. Blair

11:30 - 12:30 Essential Steps in Cooperation in
East Asia Dr. J. W. Decker

Afternoon
Dr. Peter K. Emmons presiding

2:00 - 3:00 P.M. Address: Leaders of Men or Followers
of Christ; Which? Dr. Robert E. Speer

3:00 - 3:45 Training & Christian Leadership Dr. Henry P. Van Dusen

3:45 - 4:30 The Centrality of the Church Rev. Rowland M. Cross

4:30 - 5:00 Reception by Board and Executive Staff
to Group A missionaries

Evening

Dr. Walter L. Whallon presiding

7:30 P.M. Worship Service Dr. Walter L. Whallon

Address: The Christian Movement in
Asia and Missionary Personnel . . Dr. Francis C. M. Wei

Wednesday, November 21

Morning

Mrs. Edwards L. Cleaveland presiding

9:00 - 9:45 A.M. Worship Service Dr. Paul C. Warren
 Maintaining the Spiritual Glow

9:45 - 11:00 Presentation of Board's Policy on
 Re-entry Dr. J. L. Hooper

11:00 - 11:15 Recess

11:15 - 12:30 The Program of Relief and
 Rehabilitation Dr. L. S. Ruland

Afternoon

Mrs. Edwards L. Cleaveland presiding

2:00 - 4:00 P.M. Panel on "The Larger Evangelism" - Each
 speaker 15 minutes only.
Audio Visual Evangelism Rev. S. F. Mack
Evangelism through Literacy and
Literature Miss Ruth Ure
Medical Evangelism Dr. A. G. Fletcher
Rural Evangelism Rev. Paul R. Lindholm
Evangelism among Students Mr. Andrew T. Roy
City and Industrial Evangelism Rev. M. Richard Shaull
Evangelism in the Home Miss Irma Eighbaugh

4:00 - 4:15 Recess

4:15 - 5:00 The Christian Imperative for a Time
 Like This Dr. C. T. Leber

* * * * *

Friday, November 23

10:00 - 12:00) Separate Area Conferences
2:00 - 4:00) Places of meeting to be announced.

Worship Service, Evening Session, November 19th
Dr. Phillips P. Elliott

"The words that I speak unto you, they are spirit and they are life." Words of spirit and words of life. We live in a generation full of words. There are so many, none seems to have any particular value. Radio, newspapers, pamphlets - in a short time it is as if they had never been. . . . A word can carry tremendous power. . . . Words have sometimes a remarkable effect on the lives of men and women. Words are capsules in which are placed ideas. Insofar as a word contains an idea it is packed with power. . . . There are words which we try to find that give life because they are words of spirit and words of life. What are these words? May I suggest three simple categories in which words of life may be discovered.

1. Words that speak of unity - any word that tells of man's oneness with his fellows. Words which unify, coordinate, which hold lives together. . . . Words which separate are death; words which bind together are words of life. A word of gratitude, a word of interest, of concern in what others are doing. Such words heal; they bind together; they give vitality and power. Our Lord used them all the time.

2. Words of humility are words of life. The reason we are so discouraged about our world today is because nations are not speaking humbly, but are speaking proudly. . . . Whenever we are able to help people speak words of humility we are able to make them speak words of life. . . . Our Lord said, "Blessed are the meek for they shall inherit the earth."

3. Words of divinity - words pertaining to God. When one reminds someone else of God, it is a word of life. A word spoken about God endures forever. Whenever anyone talks of God he has introduced that which will never die. Our Lord was always eager to speak words that would lead people beyond Himself.

May we seek out words that live, words of unity, words that speak of humility, words that bring divinity in our common human life. We know where we can find still more words. "Lord, to whom shall we go? thou hast the words of eternal life."

MISSIONS IN THE POST-WAR PERIOD
Dr. Ralph E. Diffendorfer

I was on vacation in August when the doors opened to the post-war world. We had been talking about it, praying for it, hoping for it, and longing for the day when hostilities would cease and we actually would be in the post-war world. I returned to the office on that famous Monday morning, and a clerk handed me three cables which had just come. They were the first evidence I had that we were in the post-war world. One from China: "Please send us \$150,000 at once for the repair and reconstruction of our buildings damaged by the war." We had the money but we didn't send it. Many things would have to be done before they could have money to reconstruct their buildings. There were certain things we would have to face - whether we would do the same things we had been doing, things the China Planning Committee had been thinking about. The second cable was from Sweden: "Have you heard anything of our Swedish missionaries in the Dutch East Indies?" They thought that, already, we would be in communication. The third was from a Brazilian Methodist congregation: "We rejoice that peace has come and we send our love^{and} greetings to American Methodists." Three messages. We were living in a different world. From that day on we have had to deal with a completely new and different set of problems. . . . This is the entrance to the post-war world. As I think over it, I have put down certain abiding convictions:

The Christian message, which is always the good news, the unchanging element in our picture, must be proclaimed in the framework of the world in which we live. That is a truism but it is not always understood. . . . It is an eternal message which we must proclaim in a changing world. . . . The changeless and the changing.

Our very first task as missionaries is to understand, if we can, what the post-war world is. What are the forces that are making it what it is? We cannot go out and proclaim the Gospel until we do. . . . What are the forces operating that make the world as it is and what is the relation of the Gospel to those forces? No one key will unlock it. . . . I see in this present post-war world a gigantic old-time struggle, a struggle for the possession and control of this world's goods over and against idealism, religion, truthfulness, and character. We will all be in places where there will be a tremendous struggle on. There will be great forces that will affect the welfare of the people with whom we work. . . . We shall have to see to it that cartels are not damaging the people with whom we work. . . . We must understand Russia. If we do not understand what Russia is trying to do we do not live in the post-war world. We don't have to accept, but we have to understand. Everybody else will. The people we work with will know, the university people will know. Let us try to understand.

The doors are only open a crack. The full post-war world is not yet revealed. It will not be revealed until the peace is won. I am sorry to say that the peace is not yet won. It will ^{not} be won unless the United States of America can be held into line for service, sacrifice, and wise diplomacy. That has been made very clear to us. Some of you may get back to your fields before it is all over. . . . We cannot make long-range plans because the framework of the post-war world is not yet revealed.

As I think about our work in this post-war world there are some negatives. (1) There must be no quick decisions. (2) There must be no letting the situations jell. A situation will not jell of its own accord. Things jell because an influence is brought to bear on them. . . . I have been sitting with a committee on work in Europe and it becomes clear to us every day that we are not ready yet to make decisions on major policy in most countries in Europe. (3) Saying the same thing in a different way, we are not in the pre-war world. I am fearful that many will go back thinking in the pre-war age. . . . (4) The Kingdom does not consist of property. How concerned we are about property! I read no paragraph of greater interest in the program of the Restoration Fund than this: "We will put human need first." We must see that our first interests are not property. It is people that are affected by this situation.

Then, there are some positives; some things are clear about our procedure.

(1) Human need as the first claim. . . . As we go back to our fields, as we begin to thread our way through the mazes, we will find more than we realize of God's children - babies, children, old people - maimed and hurt by this war for the rest of life. Some of these are dear friends. Stay long in those situations until their needs have been met and their hearts have been warmed. Our first job is to meet the need of the human folk.

(2) Let our efforts be constructive, not merely outbursts of emotion. Do something that will help to put them on their feet, gain their self-respect. Let us see if we cannot restore our buildings and make them contribute to this end. Use the best material, the best builders you can find and see that it is done right. Use people who need the work and whose very work will be the restoration of their life.

(3) There are starved minds. What are we going to do about them? From all over Europe and Asia they say: "Send us books, magazines, literature. We have been cut off from this world. We don't know what is going on." . . . We must plan largely to restore to these people, both nationals and missionaries, the best books and literature. We have a committee working to select the best books, the most significant books. . . . Send this literature all over the world to libraries, to people whose minds are hungry and who ought to be brought up to date. It is interesting to me that, right along with all this hungry cry for food, there has come the cry for books from nearly every place in the world.

(4) There is a need for fellowship. It will do more than a psychiatrist now in the tensions that are abroad in the world. There are very difficult and deep psychological tensions. Who are the collaborators; who are the loyalists? Families will be divided; churches, communities, brother against brother. . . . There are strained consciences. Some have lied, stolen, for what they have believed in. They have done it honestly and sincerely and we admire their courage, but they have adjustments to make. . . .

(5) We must leave our sectarianism behind this time. We must foster unity. When a common enemy has brought us together in this war, let no missionary put us asunder. It will be one of our greatest temptations. I don't mean just church unity. I mean struggling together, working together. Let us see to it that the spirit of God has a chance to work. . . .

(6) Lastly, we are entering a period when we must undertake evangelism on a new and enlarged scale. All the techniques that the post-war world can offer for making Christ known must be used by us - visual material, radio, books and magazines for the intellectuals. We must lift it right up. A good book becomes an agent to bring Christ to intellectual people. Plan to get leaders of thought, centers of power, of influence, so that it comes down to the people. Plan evangelism on a big and grand scale. We cannot run along thinking that we can take the greatest message of the world and deal with it on a picayune basis. This is the day of great evangelism.

I would not say these things if I did not think Christ was adequate for the things I have talked about tonight. He is fully adequate. Nothing can add to His stature. Let Him unlock the new day for us. Let us go forward and, whatever kind of world we find, I am convinced that Christ is adequate for that world.

Worship Service, Morning Session, November 20th
Dr. Arthur M. Hughes

I believe in God. We believe in God. Are we going out to share our faith with others so they too may believe in God? The Psalmist, a man facing the problems of his world then as we face the problems of our world today, realized that they were tremendously confused. He felt like giving up. It seemed too chaotic. There were too few interested in working things out in terms of the welfare of all mankind. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Look around today and find those who believe it possible to build a better world and you seldom find those who do not have that corollary - faith in God. This is not the first time the world has been troubled. Sometimes we feel like running away from it. . . . It is possible for this world to enter another period like the Dark Ages unless some are ready to risk everything to try to make God's kingdom come here and now.

"Why art thou cast down, O my soul? and why art thou disquieted within me." The Psalmist is introspective. Why have I lost my zeal and my enthusiasm? "I shall yet praise him who is the help of my countenance." . . . God is here now, is here all the time. No longer look cast down because I believe in God.

I will not be afraid. We are afraid because we don't know what the future holds. We have economic worries. There are times when we have to "be still and know that God is God." . . .

"Teach me Thy way Oh Lord." In the fulness of time God wanted to teach men more of his ways and sent One into the world who said "I am the way." As men have followed Jesus they have come to the increasing assurance that Christ's way is God's way. There are no questions about God about which Christ does not give the answer. "I am the truth," "The truth shall make you free." No freedom will come to the world but the freedom that is found in the truth God has revealed in Jesus Christ. . . .

The man who said that every child ought to have a pint of milk a day has been criticized, but what he was saying was that the needs of men, even to milk, ought to be met by a world like ours. "And whosoever shall give to drink unto one of these little ones a cup of cold water. . ." Feeding the world is a problem of the mind. Distribution is a problem of the heart. Jesus said; Do not trouble yourselves about what you shall eat or how you will be clothed but "seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." God is asking us to work with him in making a better world than this. . . . Mussolini was going to build an empire; Hitler, a Reich that would last a thousand years. Where are they? Let us align our forces with that One whose Kingdom increasingly comes, for He shall reign for ever and ever.

We sometimes say, "If there were some way I could slide out of this problem." The figure of a Man hanging on a cross is going to send me back to my task, will send you missionaries back to your fields. "Go ye into all the world and preach the Gospel." Preaching is not an art. Preaching is an incarnation. The greatest preacher is one who most incarnates in his own life the spirit and mind of the Master We believe in God and the task is ours to go out and teach others. . . . There is a command from One who was willing to give his life for what he believed to be true. . . . I believe in God; we believe in God, and because we believe we shall follow where he leads.

STATEMENT OF PURPOSE OF THE CONFERENCE
Dr. L. S. Kuland

This conference of the Group A missionaries of four of the fields of East Asia - China, Korea, the Philippines, and Siam - with members of the Board and Executive Staff, has been called because there has come to us all a deep sense of the need of spiritual fellowship and unity of mind and spirit as we rededicate ourselves to the service of Christ. We are at the beginning of a new era. We are going to face unusual opportunities. Dr. Mott recently stated that the greatest period of missionary service is just ahead. We are mindful of the complex problems that face us. There will be many new problems, new difficulties, new barriers. In addition to the training we have had, and the opportunities for refresher courses, we need, above all, a deep spiritual preparation for the period just ahead. And so we are met for a two-fold purpose; (1) that of rededication - Board, Staff, and Group A missionaries - as we go through these open doors into the new fields of service; (2) as a briefing conference in order that there might be presented to you the Board's plan for re-entry into these fields and the definite procedures which we feel are so essential for that initial period for which you are responsible as Group A missionaries.

OUR UNCHANGING PURPOSE
Dr. William N. Blair

The suggestion of this theme, "Our Unchanging Purpose," is that though many aspects of missionary work have changed and will change, and though change in conditions and methods is to be expected, the impelling purpose of missionary work remains unchanged.

The purpose of missionary work may be stated in a number of ways. Missionary work is so complex in these days, with so many kinds of service we can render, in medical lines, in educational work, rural work, agricultural work, literary work, evangelistic work, we are apt to be confused and forget where we are going and the main purpose of our coming. All these things are good and essential parts of our program provided they are not allowed to obscure and hinder the supreme purpose of our calling.

What then is the unchanged and unchanging purpose of our missionary work? It is and can be none other than the great purpose of Christ Himself in coming into the world. . . . The supreme purpose of His coming was defined by our Lord very simply: "The Son of Man is come to seek and to save that which is lost." Clearly, the one great task appointed to us, the supreme and unchanging purpose of our missionary service, is to win disciples for our Lord everywhere. making disciples of all nations through winning individual men and women and children to know Jesus Christ and to love Him and to desire to follow Him.

This can be done in many ways: by our loving service, but above all by our believing testimony to men everywhere that Jesus Christ is the Son of God, the only Savior of the world. For a missionary doctor to give his time and strength exclusively to healing men's bodies would be falling short of being a true missionary doctor; rather he should use the opportunities afforded by his medical work to save not only the bodies but the souls of those with whom he comes in contact. It is easy for them, overdriven by the work of each day, to forget to speak to men about Christ, just as it is so easy for the evangelist, so busy with the routine of evangelistic work, to often neglect the supreme purpose for coming to the mission field. The same thing is true of educational work. It is entirely possible for a missionary, even a missionary supposedly engaged entirely in evangelistic work, to do very little of it.

Francis Xavier, the flaming Catholic missionary to Asia, in less than sixteen years, is said to have baptized nearly a million people. Think of the difficulties of travel, of climate, food, language, he must have encountered. His work must have been superficial in many respects but, think of one man in that length of time winning such a host of even nominal disciples in countries like India and Japan, who were willing to be baptized in the name of Jesus Christ. He knew little of the languages It must have been his earnest spirit more than anything else that influenced such multitudes.

Of course we want to secure the best possible use of the languages of the peoples to whom we go, but I have seen remarkable instances of great work being done by men with poor language equipment.

Dwight Malsbury came to Korea to teach music. This was to be his main work and he did it well. But he was possessed with a burning love of Christ and a passion to win souls for Him. He drew around him a prayer circle of earnest Korean young men who went with him to the highways and byways and nearby villages around Pyengyang, preaching the Gospel to every man, woman, and child they met. Literally hundreds of new believers were won in a few years by this group.

Dr. Forsythe of the Southern Presbyterian Church. . . . never learned to speak Korean well, but he spent every moment he could spare from his medical work in urging people to accept Christ as their Savior. . . . He not only preached to beggars and lepers as well as to upper class people, but even carried lepers on his back, it is said, to his hospital.

Must we not confess that if all the missionaries who have gone to Asia in the last hundred years had had the zeal of Francis Xavier, of Dwight Malsbury, or of Dr. Forsythe, Asia might have been won for Christ long ago. . . .

In regard to going back to Korea, or Japan, or China, or Siam, or the Philippines - are we needed out there anymore? I am sure there is not only unlimited opportunity, but desperate need for missionaries who are on fire to preach the Gospel. Not only the non-Christians need such missionaries but the national Christians greatly need the example and inspiration of such men among them.

Like Paul, may we be willing to be all things to all men, to be doctors and teachers and agricultural workers and literary workers as well as itinerating evangelists if thereby we may win some for Christ.

I know there are many in high places in India and in America who consider trying to persuade individual men and women to believe in Christ, especially in other lands, as unwarranted interference in the affairs of others, but not many of those to whom we go will object if we love them and preach the Gospel to them because we believe it is true, and because we believe it is the only hope of the world. We must be willing to be called proselyters. Of course, some will object if we really are accomplishing anything. Some of us may even meet a martyr's death and win a martyr's crown. . . .

This is the Gospel committed unto us that we must preach whether they will hear or whether they will forbear; but we must preach it with loving hearts. We have no choice. We are men under orders, for the Master's last words were, "Go ye into all the world and preach the Gospel. . . ."

The Great Commission is the royal mandate for Foreign Missions. Until the task assigned has been completely accomplished, the preaching of the Gospel to the whole world must be "Our Unchanging Purpose."

ESSENTIAL PHASES IN COOPERATION IN EAST ASIA
Dr. J. W. Decker

There are three preliminary things I would like to say about cooperation, this word we are using so often. Cooperation is no substitute for the dynamic of evangelism, the urging of the good news on a suffering, confused and lost world. Unless we have that at the heart of our enterprise our cooperation will not operate because our enterprise cannot possibly have the strength to go ahead.

In the second place, cooperation is certainly not an end in itself. It is a device, a means for increasing the efficiency of our work, and if it does not increase efficiency, if it clogs the wheels, then certainly there is no need for us to consider cooperation.

In the third place, we should think of cooperation at three stages:

1. Coordination - a situation where comity is observed.
2. Cooperation in a more narrow sense.
3. United action.

I do not need to enlarge on the second one, where independent bodies agree to work together. But we get beyond that in united action! I want to discuss briefly the question on three geographical levels, leading out at first with cooperating on the ecumenical stage. First, there is the regional cooperation. I use the term region rather than area because it has a wider geographical connotation. East Asia is certainly one of these regions. You will note that often in my thinking India is included in East Asia. We owe the term East Asia to the Japanese. This region as such has been cast into the flaming crucible of war. It is a region of vast population, its people in a colonial or semi-colonial status. It is a region of vast ignorance, poverty and low standards of living, of disease and filth, whose peoples are certainly shaken to their very centers, a region that has emerged, we think, with social and political discontent, faced with the prospect of social changes beyond our comprehension, whose desperate need for the Gospel was never more compelling than now. One very practical consideration has a particular bearing here. Whatever else has come out of this conflict, certainly we have seen a tremendous increase of facility in transportation and that promises to be a very real factor in political, educational and mission strategy.

Look at the Christian forces. They are scattered in a way all too characteristic of Protestantism, woefully inadequate to meet the vast challenge presented by this great mass of humanity. Certainly the feeble Christian forces in each country need desperately the strength that comes with fellowship with each other and interchange one country with another, because the people face a great many problems common to them all and if a solution is found in the Philippines it is of the utmost urgency that it be available in China. I think it would be to the infinite advantage of all if the sturdy, self-respecting, self-supporting Karens could come into more intimate contact with the more advanced Christians of China or Japan. How shall we proceed to bring this about?

I want to share with you some of the plans of the International Missionary Council which I am anxious for you to take back with you. Those of us at Madras, or who recall its Findings, will remember that there the Younger Churches gave expression to their intensive desire to have established an East Asia office of the I.M.C. At present there are two co-equal offices, one in London and one in New York. I am sure no consideration was given at Madras to the difficulties of a third office. I think behind their desire was the feeling that the Christian forces of East Asia should have closer contact with each other. During the war we were put under considerable pressure from the National Christian Councils of India and China to proceed without delay in setting up such an office. We demurred because we thought it was unwise strategy to go ahead when we were cut off by war from most of the constituency. However, on my last visit to India and China we did work out a plan for a regional committee, provisional, since the constitution has no provision for regionalism. We have not set up any ponderous machinery but have arranged for the Secretary of the National Christian Council in India to act as the correspondent and Dr. W. Y. Chen of China as assistant correspondent. A small committee may be called together as soon as a majority of the appointments can be made. Its purposes are to aid in reconciliation, to begin plans for the East Asia Conference to secure information and issue it, to consult certain East Asia regional committees. In terms of long-term objectives, it will interest itself in promotion of fellowship, a sense of responsibility for Christian witness, deepening the unity of the church, bringing to the world a distinctive contribution. This committee is a very simple tentative beginning but we do feel that a minimum of flexible arrangements is called for so that in the future the Christians of these countries can from time to time get together.

An East Asia Regional Conference, possibly in 1948, is being discussed. We are not thinking of a large gathering - possibly 100 representatives from countries bordering on the Pacific and including India. This plan is a part of a plan for such

conferences in various parts of the world which it is hoped will lead up to another great world conference somewhere about 1950. Such a regional conference would be in the interest of fellowship, solidarity, interchange of thoughts and experiences, a sort of cross fertilization. Another thing will be the stimulation of denominational visits, visits from a denomination of one country to its family in another, where a denomination has persisted in maintaining its identity. This is the regional phase of cooperation. It is very important that the Christian life of the world be characterized by sound regionalism but we are very careful, as we make our plans, to see to it that there is adequate representation from neighboring countries so that the importance of the ecumenical church may be stressed.

The second stage is national cooperation - and here we use the word national to represent the political or cultural unit. Here we are on more or less familiar ground. We all know that a lot of thinking and planning and work has been done and it has been more or less fruitful. There would be places where we would fear that the fruitfulness had not justified the work that had gone into these Councils, but also we have strong words of praise for what has been done. One thing is quite clear, that in the post war period, if we are adequately to deal with these vast problems, we must strengthen the National Christian Councils, not necessarily to give them more resources for what they have been doing but for what they should be doing. What are the functions of a National Christian Council? First, it should be a clearing house; secondly, it should be a focal point for bringing together lines of cooperation and hitching them to the task; and, thirdly, it should be a working agency active on a national scale. Personally, as I have assessed opinions, there is a keen difference of opinion as to whether the National Christian Council should ever get beyond the advisory, educational, inspirational stage and into the operational stage. I for one am thoroughly convinced that our emphasis in the future must not be on desk men but on field men who travel here and there among the constituency, putting their talents at the disposal of the church forces in the smaller places, I am aware of Dr. Cressy's insistence on specialists, but what he and others mean is not specialists prepared full-blown in some theological seminary here going out to deliver the last word, but rather men and women who in action develop particular capacities and whom their colleagues find particularly competent in a given field, - for instance, religious education, student evangelism, rural work. I think the National Christian Councils need to be strengthened modestly with finances and personnel if maximum efficiency is achieved.

At this point I have something I want very much to say. As long as we continue to think of "our" work and the National Christian Councils as "their" work, we are not going to get the thing done we need to have done. We must not think of what we are doing as against what they are doing. One should be a part of the other. Until we can come to that point I do not think we will be able to exercise the amount of control on these National Christian Councils so that they will serve our deepest and most important needs nor adequately finance and maintain their program. If the work is one part of the total task, then we must think of it as part of our work.

I want to suggest some other fields for the National Christian Council where cooperative work will pay very large dividends. First would be that of literature. One of the most hopeful developments in China has been that of the United Christian Publishers. It is a flexible arrangement, and that is the glory of the arrangement. A literature production program must offer a considerable degree of flexibility for varying viewpoints. The device of the United Christian Publishers is very fine - it leaves the various publishing units free to follow their own bent so far as theological and other attitudes are concerned, but at the same time it sees to it that no large field of Christian literature is neglected and that work by one agency is not substantially duplicated by another.

In the field of higher education one of the fine documents of China is the report of the commission to study the program of higher education and one of the principles is that higher education in China must be treated as a unit. An effective system cannot be evolved by "happenstance" but must be deliberately planned and adjusted, and definite objectives kept in mind in all parts of the program. That same principle would be a sound one with theological education of the higher grades, although not necessarily on all levels of Bible training. We are faced with the absolute necessity of a unified cooperative program.

One of the challenges that your Board faces, and all other Boards, is a question of a properly coordinated program of higher academic and theological education in the Philippines. If we embark on a program of developing, for instance, Silliman University and Central Philippine College, each without reference to the other, we are going to miss a great opportunity.

Religious education and student evangelism are other fields to be developed. It is quite clear that not every missionary can be effective in student evangelism, but some have particular capacities along that line and should be used on a national rather than a local basis. Lay training in smaller countries is another field.

Now we pass on to the third and last phase of cooperation, which is cooperation in a "compassable" area, including the strictly local. At this point I should like to say that this is the most important of all. Regional and national cooperation are important, but the most important is down where the ordinary Christians who make up the fabric of our churches live and need a fellowship, a working together, and a sense of backing each other up. A compassable area may mean a vast area, such as Szechuen, a geographical unit with problems of its own. We might go from an area like Szechuen, where the problems are similar, down to a local place like Hangchow, Seoul, or Tokyo. Items which would seem to call for cooperation are middle schools, Bible schools, lay training, young people's conferences and campaigns, religious education, evangelistic campaigns, movements for literacy, rural work, laymen's meetings. Perhaps the most challenging stimulus has been the city church program which has been presented by the China National Christian Council. It suggests that we develop in one hundred cities in China a strong city church program. We will soon discover that this will call for a degree of cooperation and coordination which is very much advanced over what we have at the present time. - Very often a strong union middle school is put down in a city along with a number of struggling, weak, denominational churches and the contrast is far more painful than it should be. We must deal sometime with the question of church union although that does not come in the scope of this address. I have rejoiced in the strength which the Church of Christ in China has achieved up to the present time, and the strength which the United Evangelical Church in the Philippines had developed previously to the war. We are going to see much more of that sort of union, but I feel very certain that the dynamic behind such arrangements must come from the churches themselves if the results are to be satisfactory. No National Christian Council or missionary organization can really promote it. It can come only through the desire and promotion of the Christian church itself out of its own indigenous life.

We have been prodded about divided Protestantism. What is the alternative? It may be stated as a united, uniform, corporate church. The independence of Protestantism is at one time a handicap and at another a glory. We are challenged with the necessity for the independent forces of Protestantism to get together in a new unity of effort which will set forward the Gospel of Christ.

What are we to do about this matter as we go back? The fact remains that neither the Boards nor the various interdenominational agencies are able at present to prepare a blueprint to show you what to do. In the very nature of the case,

that is impossible and undesirable. But I would suggest that we should take back (1) a determination to see our problem whole, that at every point we stop and ask ourselves whether we are seeing the problem as a whole, be it ecumenical, regional, compassable or local; and (2) an inflexible will to cooperate where cooperation is demanded, to find some way somehow to do this where cooperation is clearly indicated. Some of you are returning to immediate problems of rehabilitation of mission work. Your problem will be how far to go in any work or new plans. I would say that when the way is not clear you confine yourselves to meeting immediate and temporary needs but resist the temptation to set policies irrevocably. If the returning missionaries will take these two things back with them, then divided Protestantism, glorying in its liberality, will not so much lay itself open to the charge of being divided and helpless, feeble in the presence of the vast challenges of this hour, but this determination to cooperate and to see things as a whole can give an entirely new aspect to the days ahead of us.

LEADERS OF MEN OR FOLLOWERS OF CHRIST: WHICH?

Dr. Robert E. Spear

It would only be a commonplace to say in this company that, from the beginning, the purpose and aim of foreign missions has been to transfer responsibility and leadership from the mission to the native church and from the missionary to the ministry and other agencies of that church. But one has to recognize that this has not been clear from the very beginning. As one reads back over the history of a great many of the early American missionaries and their early policy, this principle and aim which seems so clear to us was not clear at all. It was to the great credit of the Church Missionary Society to see as clearly as we see it, and to frame policies in accordance with what seems to us to be such an obvious and basic aim in the missionary enterprise. It was not easy throughout the years to make this principle and aim actually dominant. Even after men recognized it in general they didn't translate it into activities. Some American churches were very reluctant to sever the ties that made subservient to them the new church growing on the mission field. I can remember when there was not a Chinese Catholic Bishop in China, so slow was the Catholic Church to recognize a principle which seems to us obvious. In our American missionary enterprise we slipped in this regard Sometimes, even when nominally the transfer was made, the missionary influence lurked in the background and kept a check on it. One of my reasons for gratification in being associated with the University of Nanking and Ginling College lies in the fact that, with Bowen and Williams and others, the transfer was made bona fide, with no strings attached to it. Chinese leadership and responsibility were recognized, honored and acknowledged. It has not been an easy thing, out of our own experience with the missionary enterprise, to effect this change, to secure real transfer of responsibility and leadership from foreign agencies to churches growing up in the field. All of us know that in the new world into which we are coming there will be new difficulties. Difficulties of individual personalities, of national temperament, of racial inequalities. Other elements enter into the problem of our divesting ourselves of authority and seeing that it is vested in and exercised by churches growing up in the foreign field.

Is it necessary to fight our way through all these difficulties? Perhaps it is good for us spiritually and intellectually. But I have come to the conviction that there is a way to by-pass these inevitable problems of transfer of leadership. There is a way of escape. It is a repudiation of our whole concept of Christian leadership and the attitude of mind that goes with that principle.

The word "leadership" is not found in the Bible. The idea of leadership is not an old idea. It is a new idea. It is distinctly dated. I remember when it began. Especially in the colleges, the idea of leadership was held up before men and women as a duty and a privilege. The whole concept is something distinctly new and modern.

Any one who adheres to it shows a very lamentable sense of humor, a lack of sense of proportion. What kind of men and women are you going to get with the sort of appeal that lays the emphasis on leadership? The best will be slow to come forward in response to that appeal.

Another reason why I call in question the whole basic idea of Christian leadership is that it is contra-Scriptural. I cannot find any warrant in the New Testament that we are to be leaders of men rather than followers of Christ. The word "leadership" is not found in the Bible. The word "leader" is found only once in the King James version, Matthew 15:14. Jesus said, "Let them alone; they be blind leaders of the blind. And if the blind lead the blind both shall fall into the ditch." This is the only place in the New Testament where the word "leader" occurs. Set beside that another interesting fact - only once in the Greek New Testament does it occur, Matthew 23. "Let no man be called leader on the earth, for One is your leader, Jesus Christ, and all men are brethren." In those two passages you will find the whole teaching of the New Testament from beginning to end. Every reference to human leadership is an unworthy and discreditable one. I cannot find a single instance of leadership of men by men of which the New Testament does not speak in a derogatory way. Luke 4:29: "They rose up and thrust him out of the city and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." That is the first illustration of human leadership. One of the last references in the garden of Gethsemane: "Whomsoever I shall kiss, that same is he; take him and lead him away." In the account of the trial of our Lord, five times does the idea of leading occur. It is an interesting thing that it is carried all through the New Testament, the Acts, and the Epistles. All references to human leaders carry with them the same concept of discredit and unworthiness. Every reference to high and worthy leadership attributes it to God, or Christ, or the Holy Spirit. . . . Here are two vastly significant facts. There is a great principle here that cuts right under a lot of the difficulties that the concept of leadership carries with it - that there is only one trustworthy leadership. If we want to talk about leadership, we want to confine ourselves to our Lord's leadership. That is the idea we are insisting on for the world outside the Church. We are telling the economic, political, and social world that it has no leader it can trust. Here and there, there has been a great figure like Abraham Lincoln, who disavowed leadership. . . . In our time what leader is there in the world that we can implicitly trust and follow and who won't lead us into some ditch, as Jesus said. After the last war, an American army officer who had been sent overseas to make preparations and who had been left to do the mopping up, talked with a group of men, telling them what he had seen and what he knew. One of the men in the group said, "You have painted a black picture. You don't believe there is any way out?" "A year ago, I would have said that I do not see any way out. I won't give you that answer now. While I was over there I came on a copy of the Bible and read it through. I read through the Gospels over and over again. I see a way out. If we will follow Jesus Christ we can get out of this." General Smuts, on the occasion of the Centennial of the Dutch Reformed Church in South Africa, said: "The world has no need of a new order but only the application of the eternal Christian ideal. . . . I see on the horizon not the man of Moscow, nor the man of Rome, but the Man of Galilee. . . . The Man of Galilee is and remains our one and only leader." If there is one great personality in the Christian Church it was Paul, but he disavowed this leadership. Paul had only one thing in mind - to put men, along with himself, into the bond service of Christ.

It is a matter of attitude of mind if we disregard being leaders and become fellow followers of Christ.

(1) The idea of companionship. From first to last the New Testament represents the Christian Church not as a system, but as an equal company. Read it through with that word "company" in mind...You lose that idea of a "company" with your idea of human leadership. A leader is detached. When that principle becomes operative it clears out of the air a lot of human tangles. Someone has said: "It is the mark of a weak administrator to seek to compel his colleagues to agree with him."..The emphasis should be shifted from leadership to common fellowship and discipleship.

(2) The idea of obedience. We don't owe obedience to anyone except Christ. In the King James Version we have the word "master." The Greek is much richer. It has five different words, all of which have been translated in the King James version as "master." (1) Teacher is translated again and again as "master." (2) One who stands over, overseer, superintendent, is translated as "master", recognizing that Jesus Christ is overseer. (3) Leader. (4) Sir or master, slave of the master. (5) Emperor.

(3) The principle of discipline. We cannot discipline one another. The only way discipline can be brought into life is by acceptance of the New Testament principle of one sole authority. What is discipline? It is the subordination of the mind to a standard and normative mind and there is only one - the mind of Jesus Christ.

Summing it all up in Philippians 2:5 - "Let this mind be in you which was also in Christ Jesus. . . ." The whole business is there. Dr. Marion, a colored preacher, preached 6,000 sermons on the same text - "Let this mind be in you which was also in Christ Jesus." When asked about this, he said, "There isn't anything in the Gospel that you cannot say under that text."

It would be a new day for many of us if we would get rid of the old concept and the attitudes interlaced with that concept - jealousy, ambition, desire for place, retention of authority. All vanish into smoke when we abandon the principle. Fellow members one with another in the body of Christ. One is our leader, even Christ, and all we are not leaders, all we are brethren.

TRAINING A CHRISTIAN LEADERSHIP
Dr. Henry P. Van Dusen

I think we may begin with two assumptions which will not be challenged.

In the first place, this particular theme brings to us a pivotal task for missions just ahead. Many think this is the major task. We may as individuals share a view that in the period ahead the active direction of the church and the great task of evangelism will be the major responsibility of Nationals and the chief function of missionaries will be counsel, statesmanship, and leadership training. The extent of devolution will, of course, vary from field to field but that it is a drift or a trend to which we are committed by Board policy and personal conviction there is no question. Is it not true that more and more the two major responsibilities of the missionary will be, on the one hand, advice and counsel in administration and statesmanship and the specific task of training a more adequate Christian leadership? If that is true, then we must remind ourselves this does not imply a lower function than the traditional missionary task. It is a more modest and a higher function, requiring far greater devotion than those tasks of our former service. Here we are quite literally at the key of the strength of the church in the future. The importance of the task is made all the more urgent by the recognition that this matter of leadership training is one of the very weakest links in the whole chain of the Christian missionary enterprise. The section of the Madras Conference findings on that matter of indigenous leadership, which represented one of the ablest reports of the Madras Conference, was quite explicit when it stated:

"Almost all the younger churches are dissatisfied with the present system of training for the ministry and with its results. In many reports received from different parts of the world, it is stated that there are ministers of a poor standard of education, who are unable to win the respect of the laity and to lead the churches, that some are out of touch with the realities of life and the needs of their people, and are not distinguished by zeal for Christian service in the community. From every field has come the conviction that a highly trained ministry is necessary for the well-being of the Church....."

"It is our conviction that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise, and that no great improvement can be expected until churches and mission boards pay far greater attention to this work, particularly to the need for cooperative and united effort, and contribute more largely in funds and in personnel in order that it may be effectively carried out."

Now again the situation differs from field to field but is it not true that, generally speaking, the task of training the leadership of the church has fallen far, far behind most of the other major emphases of our total missionary enterprise? In China no one can question that leadership in work outside the church, such as the Y.M.C.A., has outstripped the leadership of the church in China, and that presents one of the most serious problems which the Christian church there confronts. There is a chasm between the Christian leadership of the church on the one hand and the leadership by Christian nationals in other areas on the other hand. It is a gulf which must be bridged in the near future unless there are to be grave consequences.

In the second place, the present presents unparalleled opportunity for radically revised and improved training processes - in the local church, in the Synod, in the theological seminary and Christian institutions. I am not proposing a radical break with the past. There must be continuity to preserve all the best of the past. But we must recognize that our greatest temptation as Christians is not too sharp a break with the past, but always too little departure from the past. In this respect, while it is true of all religious institutions, it is perhaps more true of the Presbyterian Church than of many of the other Protestant Communions.

I have been working a good deal lately on one particular problem, the future of our Christian colleges in China. In the course of our study there has been driven home to me a parallelism which merits our attention. To be sure, one cannot draw parallels without qualification from one country, to another; but in many respects the progress of the Christian movement in the mission field is moving along about fifty, seventy-five or one hundred years behind the development in the American church. For example, the great creative period of the American church is represented in the person of Dr. Robert E. Speer. We are still living on the spiritual reservoirs filled under Dwight Moody and Henry Drummond. As one sees the mission field, the Christian movements of maximum vitality came to flower in the mission field twenty-five to fifty years later. Take the parallel specifically in education. Education in this country furnishes us a foretaste and a warning. Almost all higher education was originally under the church. Here is where the parallel becomes direct. In a period of mushroom growth of denominational colleges, which were usually the first institutions of higher education in the state, all deeply Christian, the Christian faith was both the sponsor and the central principle. No praise can be too high for these church colleges in their early days. As one studies our educational institutions on the field he cannot fail to be reminded of our schools in America fifty years ago. The change in this country has been due to the use of state financing of education and a trend toward secularism. It is also partly due to utter unwillingness of the churches to concentrate resources in fewer institutions, a tendency to scatter inadequate resources over too many institutions. With a very few exceptions there are almost no first grade Christian colleges in this country today. That is a

hard thing for me to say but it is true. In one not over populous state our own church is maintaining three Presbyterian church colleges and not one of them is absolutely first class. If their resources were consolidated the church ^{would} have one first class institution. These colleges are surrounded by first rate state institutions. I believe in the church college at its best profoundly, but where the matter becomes serious is that we are not getting as students in church colleges, many of the finest youngsters from our Christian homes. They are going to the great pagan universities and state institutions. The result is that increasing numbers of men coming forward for the ministry are coming from state universities; and, conversely, a relatively much smaller number are coming from the church colleges and they are less able to lead in the serious days ahead.

On the whole, we have passed through the first stage of planting Christian education on the mission field. This is a pioneer stage where Christian education has stood almost alone, without any competition from national universities because its education was so much better than anything offered elsewhere. Many of the ablest Christian leaders are being drawn off into these great national state institutions. If that continues the Church of Christ overseas will not be getting the most able leaders, and those students will not be getting the ablest Christian education which they need for the testing days ahead.

So much for our two assumptions. Now for suggestions. Our most useful baseline is the Findings from Section VIII of the Madras Meeting, entitled "The Indigenous Ministry of the Church, both Ordained and Lay." This was one of the ablest sections in leadership and conclusions. Very briefly, that report proposes that we conceive of the total task of education at three levels:

1. Bible Schools in which it is proposed that the training should be always in the vernacular of the country.

2. Theological Schools for the training of the ordinary pastoral ministry, in which it is assumed that study would be, in all probability, partly in the vernacular and partly in a Western language, and in which would be given the basic subjects of a theological education.

2. And at the top the Theological College for more advanced training.

Let me give you several points in regard to the general scheme. In the first place, there is no country of the mission field today where there can be more than one Theological College for Protestantism of a quality here envisioned. There ought not to be any mission field that does not have one of these, a seminary which is preparing both at the undergraduate and the graduate level. It should be always in association with a great university, preferably both a Christian and a non-Christian university, in order to have the benefit of Christian scholarship and also the challenge of non-Christian scholarship. With respect to training for the ordained pastorate, it is the view of this report that in most fields today we cannot run adequate theological schools except by the pooling of the resources of all of the churches, that is, on an interdenominational basis. Here again I quote from the Findings of Section VIII of the Madras Meeting:

"For many of the problems of theological education, the corporate unity of the Church is the only solution. One of the difficulties by which we are faced is the large number of small, isolated and ill-staffed institutions, in which the standard of work is inevitably low. It is our firm conviction that in almost every case theological training should not be attempted except on a cooperative basis, with a number of churches participating. In certain small language areas, this may be impossible. Where churches desire to maintain a special tradition of doctrine or

devotional life, we commend the plan which has been successfully adopted at Fort Hare College in South Africa and in Canton, South China, where a single college with a single faculty is composed of a number of separate hostels founded and maintained by the different churches. We urge that the churches should take immediate steps to amalgamate weak and unsatisfactory institutions, and aim at having a few really strong colleges and schools."

How seriously are we going to take that suggestion? That will depend in part on how seriously we realize the gravity of the situation. Take China, for example. There is the chance to have one really first rate Theological College in China, a chance all the greater because Nanking Theological Seminary has been blest with funds giving them more freedom. There is no chance whatever of having a first rate Theological College anywhere else in China, ^{than} in Nanking. There is a good chance of having four or five Theological Schools dependent on whether they are coordinate with that one Theological University. This great central training school at the graduate level in Nanking, with immediate association with Nanking University and also with one of the great national universities, would be an ideal training center. Then in four different geographical areas there should be strong Theological Schools drawing upon the resources of this one central Theological College. If it is true that in China the chasm between the leadership of the churches and the highly educated leadership of the Christian movement is a wide one, then nothing less than the most carefully coordinated marshalling of all the resources of all the churches will suffice to meet the needs. If you want Christian leadership for public life and general education, even for the great undenominational activities like the Y.M.C.A., it is relatively easy, but when it comes to pastors who can lead churches to which these Christian laymen will come, how desperate is the situation. I expect this situation could be paralleled in other fields. Pooling resources does not mean diminishing denominational loyalty. There are experiments where, through the employment of denominational hostels, the distinct values of the training of our own church are conserved. We face then the necessity of consolidation of resources. Our national churches do not have the opportunity that you and I have to see what has happened to Christian education in a land whose line of development is fifty or seventy-five years ahead of theirs. These needful changes will not come for the most part except through the missionaries themselves. That is the reason why it is so important for us here to come to some conclusions. One other guiding principle. If the basic line should be the Findings from Section VIII of the Madras meeting on "The Indigenous Ministry of the Church, both Ordained and Lay," then the basic problem is what is called technically "indigenization." We recognize two contradictory misgivings widely held. The fear that through indigenization we shall lose the Christian essence seems to have little foundation. On the other hand the fear that we shall introduce a foreign importation also seems baseless to me. I would recommend to your attention a recent address by Dr. Frances Wei, which is the best statement on rooting the Christian faith in a foreign land that I have seen.

We are standing at the end of an era. Now comes the question of reaping the fruit of indigenization. We have magnificent leaders and institutions. There is one area only where thus far the Younger Church has not made a considerable contribution and that is indigenization articulation of the faith. Our younger churches are especially modest in the presence of western theologians. They are very hesitant to articulate the faith of Christ as it has come to them in terms

of their own language and of their own conceptions. Should we not make it as one of the guiding principles of our training to encourage and stimulate and draw out the articulation of their faith in the symbols verbal and otherwise native to lands? This is important to the younger churches themselves. They must have their own theological statements and text-books before they come of age. It is of the highest importance to the World Church also. At any great meeting of world Protestantism, in discussion of theology you immediately get a certain line up - at one and the

Continental and at the other end the American theologians, and in the middle the British, as usual holding the balance of power. Let a representative of any church of the Orient or of Africa enter that situation and what happens? He does not take his place anywhere along that line. He is at a third point. That has profound significance. It means that our theological statements are couched in categories and on presuppositions that are alien to the Oriental Christian mind. The result is that when a representative of the Younger Churches has courage enough to enter the discussion, this tragic head-on collision between conservative and liberal, or between Continental and American, is quietly dissolved because it is recognized that there is a third point of reference through which Christ has spoken to His Younger Churches which does not lie on the plane on which our theological discussions are conducted. This promises the resolution of the tragic antagonisms that have cursed our Christianity ever since the Reformation. And so I am suggesting that the articulation of the indigenous church is of the highest importance.

One other comment. You and I as Presbyterians pride ourselves historically on the thinking power of the Presbyterian Church. But the Presbyterian Church is not leading theological thinking in this country today. The leadership of the mind of the American Church has passed into other hands. There is far abler leadership in other churches. We are paying a terrible price for the theological controversies of a quarter century ago. There are growing efforts to overtake that deficiency, but we have a long way to go. Here and there we are still living in the aftermath of a situation that disappeared from five to fifteen years ago. Our church is not now rifted by theological controversy. The extremes of thought and party partisanship which cursed our church twenty-five years ago have almost disappeared, and in their place is a great Centrist movement in Christian faith and theological interpretation. Let us see that the mistakes of the home church do not curse the church abroad. The same thing is true with regard to education. Modernism in education is obsolete today, and so is obscurantism. There is a great movement toward a more realistic approach to education. There is coming a great re-affirmation of an organic concept, which implies the place of the living God as the keystone of education. There is no church which in its great history is better prepared to stand at the forward point of the new movement than our church. Let us try to catch the best of the drift of the times and try to leap over the unhappy decade or two lying behind us, for if the leadership of the Younger Churches can be brought at once into the most promising of the current developments of life at home, then we have good promise of that genuine revival of mind and heart which is the sine qua non of advance.

THE CENTRALITY OF THE CHURCH
Rev. Rowland M. Cross

We may say that there are three aims of the Christian missionary program: (1) to win followers for Jesus Christ; (2) to build the Christian Church; (3) to Christianize the community and the nation. They are closely related. It is difficult to think of one without the other. We probably have failed most in attaining the second aim, that of building the Church and making it central in our whole program. It is important to consider wherein we have failed and how we can build a post-war program that will make the Church central. Consideration was given to the Church at the Madras Conference in 1938. A year ago there were conferences all over China where the centrality of the Church was emphasized. At conferences this past week in this country, we have dealt directly with this subject.

In what ways have we failed to make the Church central?

(1) In many cases our work has been mission-centric instead of church-centric. The largest mission in China, a year and a half ago, was much concerned with the fact that they had a mission and not a Church. They were concerned with

the fact that their churches were weak in leadership and weak as churches. A few years ago, in Hopei, a mission set out to preach in every one of the 999 $\frac{1}{2}$ villages in Tunghsien. A short time later, they felt that they must concentrate in certain places and build the Christian Church in those centers rather than continue this proclamation of the Gospel in every village. I think we are going to see an emphasis on intensive rather than extensive evangelism in and through a self-propagating Church. Also, it must be church-controlled rather than mission-directed. The extent varies, but we are moving rapidly along the line of devolution. Many questions remain. To whom or what body is the missionary related? Who administers the property? Who allocates funds from abroad?

(2) Our program has not sufficiently emphasized the church fellowship. Professor Abraham, from India, said to us before he left China, "There is a Christian movement in China rather than a Christian Church." We have not emphasized the teaching and nurture function enough. We have not built up worship enough. We have failed in the matter of recruiting leadership. The number of theological students in China is only one tenth of what it was before the war, while the number of students in the Christian universities has increased from two to four times.

(3) In many cases our institutions have become our idols or main interest rather than the Church. . . . They get the strong leadership and the Church gets what is left.

(4) The Church has not been central in compassable geographical areas. We made a survey of Christian work in China and found that we had Christians in 26 out of 4,602 villages within the area for which we were responsible and the majority of these 26 villages had only one or two. We had a widely scattered Christian constituency. . . . We should concentrate our work in units where we can handle them.

Suggested emphases in the post-war period:

(1) Intensive evangelism with the village as a unit - all sides of man's life as our field.

(2) An interdenominational city program ^{aiming} at Christianizing the city.

(3) The development of more effective services of worship and fuller church programs to meet the needs of the various people in our areas.

(4) A new concern with the recruiting, training, and using of Christian workers.

What is the contribution of the missionary in this new era or return to the Pauline era of making the church the center of our program?

(1) Every missionary must have the church central in his consciousness as one of the main goals of missionary activity.

(2) Loyalty to the Church rather than to the Mission. The responsibility for the on-going Church is in the hands of the Church and must be.

(3) Loyalty to the Church rather than to one of our mission institutions that we have built up.

(4) Loyalty to the Church universal rather than to any particular denomination. We are interested in the ecumenical fellowship. Dr. Van Dusen has said, "Nothing less than the witness of the whole Christian community has been able to

stand during these war years; only a world church has been adequate." We are not talking about organic unity, but spiritual unity. What we are thinking of is what is typified by the communion service - thirty leaders of the Japanese Church with the four representatives from America - held in Tokyo the other day.

(5) A vision of the Church as the center of the life of the village or city. Think what Christianizing a city means! Christian hospital, Christian middle school, Christian book store. In China, the National Christian Council is selecting one hundred cities in which to put on that kind of program.

(6) Kugawa has said that missionaries are wanted in Japan "if they come to help," emphasizing the relief and rehabilitation program as a vital and important part of our whole program. Missionaries have always had this function.

(7) Be prepared to do something especially well in this church-centered program. In the initial stages we need the best people. One specific field in which missionaries should be trained is pastoral counselling.

(8) You may not agree, but I think we are going to have a closer relation to the political life of the countries to which we go. There is a possibility of getting ten missionaries into Korea at once because the government authorities feel that missionaries are needed to get the Koreans back to work again. They are needed in the program of relief and rehabilitation, in medical aid. There will be very close collaboration with the army in building the new Korea. Some missionaries may not be willing to go back on this basis.

(9) Dr. Wei has said, "Missionaries are a stabilizing element in the country."

(10) The spiritual contribution of the missionary. Dr. Speer has lead our thought along this line. It is the idea of an overflowing life which must be shared. In a survey some years ago in China, Christian leaders were asked how they became Christian. "Through preaching" was seventh on the list of reasons they gave. First, was "the influence of another Christian." It shows where we need to put our emphasis. It shows the difficulty of making a spiritual contribution. Bishop Shen has said, "The greatest thing a missionary can do is to build his life into the lives of a few Chinese pastors and help them become the kind of pastors they should be."

Worship Service Evening Session November 20th

Dr. Walter L. Whallon

Ecclesiastes 8:8. "And there is no discharge in that war." There are times when certain words are to the fore. Is any word being used more today than the word "discharge?". . . "And there is no discharge in that war" . . . He is talking about the war with death. There is no furlough, no deferred classification, no discharge. . . . Take the New Testament teachings and put them right with that. We are facing death, of course. It sounds very discouraging. You cannot get away from it. There is no discharge or thought of defeat for the Christian.

We have just passed through a great warfare. There has come victory. Those in the army are being discharged. It is all over. There is a great warfare against sin and against ignorance in this world. Who wants a discharge from this war? We are in for the duration. "Here I am. Use me." . . .

E. Stanley Jones, talking about the great problems which confront us in life, said, "I carry Christ Jesus in the center of my life. When problems of different kinds arise - in business, with family, with mission, international problems - I ask Christ Jesus to go from the center of my life and settle the problems"

When Kagawa visited this country, I asked him if he had some message I could give to my congregation. He said, "Pray for the salvation of my people, pray for the peace of my country." A recent letter from Japan brought this word: "Since the end of the war Kagawa is the most talked of man in Japan, . . . openly holding mass meetings, starting a peace society..." I believe that, under God, his prayer is going to be answered. . . . In 1936, some of our Board members will remember our having a retreat. We were feeling the tremendous weight and responsibility of this Board. Only nine new missionaries had been sent out and there had been 91 losses. That was the low point. It has gone up steadily until, now, 100 are to be appointed this year to go to the field, and there is this consecrated group waiting to return to your field of service.

THE CHRISTIAN MOVEMENT IN ASIA AND MISSIONARY PERSONNEL
Dr. Francis C. H. Wei

I am deeply pleased to be speaking to this group of missionaries waiting to go back immediately to the East to preach the Gospel. I wish there might be ten times as many for we need more of you and more. I cannot speak for the other countries of the Far East but on behalf of my own people I extend to you a most hearty welcome. You are having a great privilege to help shape the destiny of one half the human race. And that is not just a figure of speech. My country represents a whole nation becoming new again. We have to catch up in many ways. We have 465,000,000 people to feed, to clothe, to shelter, to educate. In order to do this we must develop our natural resources. We must put on a modern economic program. We must have modern industry. And then what next? I do not need to tell you the consequences unless we are led on the right way in the next fifteen years. We are often accused of thinking only in terms of centuries. We are not thinking now in terms of centuries, but in terms of months. It is a critical time, we are desperate, and something must be done or there will be serious consequences. This sense weighs on our soul and we cry to you in America to come over and help us. And now you are going. This is a crazy world. Less than two months ago I left China. Peace had been declared and we were ready for a peaceful program of reconstruction. Now the talk is all of conscription, of preparations for war. I don't want my people to be fighting again. You here have not begun to know what war means - starvation, agony, separation, uncertainty, everything going to pieces, the worst of human nature coming to the top. And when China industrializes and then perhaps feels it too must prepare for war, the consequences are not to be imagined. Can we prevent it? We cannot. We are just a handful of Chinese Christians, not even one-tenth of one per cent of our population, trying to do that impossible task. Therefore, we cry out to you to come and help us. One hundred new missionaries? We need a thousand, and not even a thousand will be enough. I would like to recommend that we delete the word 'retirement', for we need every missionary. Prolong your retirement age for eight or ten years - except for a few who for the sake of the work ought to retire. Ordinarily I would not come to appeal to the middle aged people to go out, when the language is so difficult. But now there are many things which even middle aged people without the language can do - relief work for the next eighteen months, office work, administrative work, English teaching, etc. You must appeal to the young, fire their imagination. I would like to appeal to the young people down in the high schools.

Sometimes I wonder what was the divine motive that St. Paul should have gone west instead of east. His energy spread around the shores of the Mediterranean and in Europe and now he is coming to the east around the Pacific. Couldn't St. Paul have gone to the east instead of to the west? Now the Christian religion is coming to us with a western coloring. But this is idle speculation. Everything is a matter of emphasis. I do not say that we in the east are more spiritual and you more materialistic. Certainly this is true, that you for the last three hundred years have taken the great heritage and developed the natural sciences and have been

very successful in harnessing physical nature to human use. You have already the ability to feed and clothe and shelter your people, but we have not done that. We need to learn that from you, because in the past we in the East have emphasized too much, particularly in China, the ability to harness our own nature within us, so that we may be able to live in the same community with other human beings. You who have lived in China will understand what I mean. Five generations of a family live under the same roof and to do this successfully they must exercise the Christian virtue of long suffering. Apply this to the nations. Apply it to international problems, the ability to suffer with patience so that we may live and let live. We have developed the science of getting along with our fellow men. Now we want to learn how to make bread. The world might learn from us how to divide the bread. That could be performed only when the East and the West meet together to give a full expression to the teaching of our Lord. You are going out to do a thing like that, to bring together the East and West. Of course you go to China to bring us the Christian message, but the spirit needs a body. You cannot preach the Gospel unless you preach it through the culture in which you find yourselves most at home. We do not expect you to put on Chinese dress. The important thing is that you must be true to the best. Be American Christians. We want to know you as American Christians and not trying to imitate us. You are there to interpret the culture of the best you have left behind in such a way as to do justice to that culture. Interpret your culture in such a way that when our people come here they will not be shocked at what they see. Interpret your culture and civilization so that other people will understand that the Americans are human and not saints. And when you come back on furlough to present your case and when you send back reports to your mission boards, remember there are two sides to every picture, the encouraging and the discouraging, the darker and the brighter. I do not want any of our friends from the West to flatter us. We get tired of that. Paint both sides of the picture - but don't use all sob stories. It is not only that the Chinese need the Christian church, but the Christian church needs the Chinese. Without the Chinese you cannot have the Church Triumphant.

Furthermore, I am fond of saying that while I profess that the Christian truth is absolute, I do not believe that the expression of the Christian truth is final, and it cannot be final until all the conceptions are brought to the altar of God and consecrated to the church. You are not going out to do just a little bit of talking, teaching, this and that. That is all essential and most of our time will be devoted to that sort of drudgery, but don't forget those greater tasks which can be performed only when you do your little daily things faithfully.

In closing I want to say one word. During the last forty years I have made many acquaintances and friends among the western missionaries. To be absolutely candid, among those missionaries there are very few great scholars of the first rank, or scientists or theologians. Never mind that. Today in the mission field in the younger churches of the Eastern lands our ambitions as servants of God are not to be great scholars, but to be men and women of God. We cannot all be great but we can all strive to be the very best we can be. I remember those missionaries who taught me in school and college and those missionaries who have left a permanent mark on the hearts of the Chinese people. After all, they were not great scholars or physicians or preachers, but they were men and women who lived as holy men and women. You are going out there primarily for that, to have the Gospel incarnate in your lives. That is the way you will be most effective, for after all we in the East do appreciate people of spiritual power. We appreciate scholarship but in the missionaries we expect spiritual greatness.

MAINTAINING THE SPIRITUAL GLOW
Dr. Paul C. Warren

This is a day when slogans are popular. . . . Here is a slogan for the Christian worker in any field: "Maintain the spiritual glow." You do not find these words in our Authorized Version. In Romans 12:11 you find "Be fervent in spirit." It is the same thing. Dr. Moffatt has not done injustice to the Greek when he has translated it thus.

What is needed is spiritual incandescence - a glow produced by heat. . . . There is a glow from the heat of a coal fire. Through a filament in a lamp electricity flows; the stronger the filament, the greater the heat and the greater the heat, the greater the light. It is a symbol of the Christian life. The Christian glows. "Ye are the light of the world," said Jesus. He was thinking of enlightened hearts. . . . They are the people who have the light within that glows and attracts others to them. . . . The spiritual glow is this love of God burning brightly in one's life. When we talk about the Christian life in these terms we are talking about what belongs to our emotional life. Emotion is often belittled and decried in religion and that is because it is often misunderstood. . . . We forget that the enlightened mind and the burning heart go together. . . . What is important is not to know something, but to believe something. We must believe where we cannot prove. Emotion is joy; it is peace; it is those qualities of the spirit that Paul speaks about. Governor Saltonstall has said, "We don't want to be carried away with emotion, but I say we need to cultivate more strongly the great emotion - spiritual faith in God," . . .

Why must we maintain the spiritual glow? Why does Paul stress this inner warmth? Because it is the only kind of effective witness for Christ in the world, A glowing fire is always attractive, so is a glowing spiritual life. David Brainard said, "O that I was a flaming fire in the hands of my God." John wrote to the Church, "I would that thou were cold or hot." A lukewarm church is useless. There may be a pretense of loyalty to Christ but it fails to win others to Him. A Church without a spiritual glow is an ecclesiastical refrigerator.

Phillips Brooks had the spiritual glow. . . . The Lord permits some people to carry a letter of credit in their face which is honored wherever they go. Dr. E. Stanley Jones once said, "My life has been bathed in the glow of the Lord Jesus Christ and if I have a song, that is the reason for it." It is the only effective witness for Jesus Christ. Without it we are clanging cymbals.

You and I must maintain the spiritual glow because it is the only adequate defense against the pressure of the times and against the thinking we will constantly face in our work. . . . There is no barrier against discouragement, defeat, pessimism, that can come to us, that is comparable to this spiritual glow that comes from the life of God in our own lives and hearts.

How can we maintain the spiritual glow? It is not a light we can leave unattended. Our spiritual life thrives according to the nourishment it is given. There is an active concern on our part that leads us to do things that will keep the spiritual glow burning brightly. It comes from our relation to God and our abiding in Him. . . . The channels of his grace must be constantly open. . . .

When you have the spiritual glow, nothing is going to overwhelm it. One cannot quench the fire from within.

PRESENTATION OF BOARD'S POLICY ON RE-ENTRY
Dr. J. L. Hooper

(Following distribution of paper entitled "Procedure for Re-entering Occupied Fields")

This paper is based on Board Action 45-73 of April 16, 1945, and is an elaboration of that action. The general background is that, in the past, the emphasis has been on the Mission and its activity. Now the thought is that the emphasis will be on the Church and its activities.

There are two underlying presumptions. (1) There will be great changes in each of these areas. I would specially emphasize the fact that there have been great spiritual changes. As we get reports from these lands we see that there have been great spiritual changes in the church members themselves. They have risen to heights that we have not anticipated. They have kept the spiritual glow in a marvelous way. They have found out that they could not only resist the forces surrounding them and oppressing them but actually could reach out and carry the message and win people to Christ. . . . Similar reports have come from Thailand, from Korea, from China. Now reports come from the Japanese Church. They suffered greatly but the Church not only resisted but went out and won people to Christ. People turned to the Church in the midst of opposition and the Church has come out stronger than ever. Kagawa emerges as a great figure in the life of Japan today. The Church in each of these lands also has had full responsibility for the work. Church leaders have taken over the responsibility. (2) The opportunities are there. Every letter that has come from Christians in these lands, as well as from chaplains, asks one question, "When are the missionaries returning?"

If there are these opportunities and if, on the other hand, the Church has assumed a responsibility it never assumed before, what should be a policy for ourselves as we return? The Board has stated that policy. . . . There have been intimations from many of the Churches that no matter what - the work must be unified. The time is past when a part of the total Christian program can be carried successfully by the Church and another part by the Mission. . . .

It is almost a presumption that we are going to wait until we have been there a time and studied the whole situation before we formulate the program and outline the organization that is going to carry out that program. There are certain steps to be taken. You are here as Group A, to be the first ones to go back. The principle remains that those who are out there for the first period will be there on a less formal basis than we have had previously as missionaries. You are being sent for the purpose of renewing spiritual fellowship. You will learn what this means in a way you have never before known. . . . It is just to be there and to make the contacts with the people. Organization will take care of itself, but those first hours and days and months will be given not to matters of formal service but to that spiritual contact that may be had with the people.

There will be some formal organization, some direction to activities of individual missionaries, and so an emergency executive committee is thought of for those first days. We have outlined some of its activities as follows: (See III, B)

The most important work will be the survey and consultation. The Board thinks of this as being a very thorough survey of the work. It is going to take time. Some of the items to be undertaken are as follows: (See III, C) The study of the future relationship of missionaries to the existing Church (No. 5) would come to grips with the question as to what type of organization will be needed in each of the fields. The Board has not pre-determined that. What is the best form of organization under which the missionaries can do their work? That is possibly the most

important question that the missionary is going to ask and can raise. The Manual says the Mission is a temporary organization. Find an organization that will go beyond the Mission but will use the missionary. That organization is the Church and whatever committee the Church sets up to give you a place within it.

Finally, there is to be a deputation. The work of this deputation will be to take this survey that has been made. Its work will be effective only as the survey is effective. The deputation will consider the report of the survey and will outline what they think is a proper program for the future service of the missionaries and also the future organizational relationship with the Churches and with their several activities. This survey and this report are both a part of the total effort to get at the real program - a program based on the conditions as they exist and will exist. The report will be brought back to New York for Board action and then an organization will be set up in accordance with the proposals and action of the Board. It may seem to be an involved process, but we think it is necessary in getting at the real situation, in bringing our activity into line with reality, and in enabling us to render the maximum assistance to our Christian friends in these lands.

* * * * *

In the discussion following the presentation the following points were brought out:

As to the time involved in the steps outlined, it depended on how soon we could get in. The initial period will be one in which there will be opportunity to deal in human values and personal ministries, at the same time having opportunity for survey and consultation with the National Church.

This plan of re-entry has already been sent to all fields where communication is open and we have already had from the Church of Christ in China action commending it to other mission boards and to their synods.

In connection with comity agreements and union of national churches, it was felt that the Boards in America cannot give much direction and that any policies in this regard ought to originate on the field.

Replying to the question raised as to whether delay in getting into real active work might cause the situation to jell in a manner adverse to Christian work, it was pointed out that as far as China is concerned, with transportation as it is, all the missionaries could not return immediately in any case. The Group A will participate in evangelism and in personal service with the Church, but in the long range program it is very important to provide for careful consultation.

A question was also raised as to the advisability of "the use and control of mission funds in the work of the Church" being taken up for consideration in a field like Korea where the insistence has been on a self-supporting Church. In reply it was stated that there was no thought of going back to the old status, but rather that other fields might be brought up to the point where the Korea field is now.

In regard to the status under which the Group A missionaries go out to the field, it was emphasized that they go out to work with the Church under the direction of an emergency executive committee appointed by the Board.

As to the question of the presentation of this program in connection with our relations with the National Churches, it was pointed out that it is based on the assumption that the Churches want us to assist them and, also, that it won't be carried on without consultation with the Church.

PROCEDURE FOR RE-ENTERING OCCUPIED FIELDS

- I. Two presumptions underlying the Board's policy
 - A. There have been sweeping changes in these lands during the war--religious, social, political, and economic
 - B. There will be opportunity for a full program of cooperation with the National Churches, both because of these changes and in some instances in spite of these changes.

II. The policy stated

- A. Mission work as previously undertaken, with its organization and its several committees, is not to be set up in the beginning of resumption on a less formal basis.
- B. The Board is to approve the proposed form of organization and the proposed relationship with the National Church, as well as the proposed program, before resumption of work by the missionaries.

III. Steps to be taken in carrying out this policy

The Board anticipates that there will be a series of steps necessary for the full carrying out of this policy. These steps have both a time sequence and a logical sequence.

- A. A selected number of missionaries to be sent at first for service of a temporary nature, Group A, for the purpose of
 - 1. Renewing the bonds of spiritual fellowship
 - 2. Ministering in the name and spirit of Christ (Relief)
 - 3. Giving assurance of continuing aid in work of reconstruction
 - 4. Cooperating in any program of evangelization which may be planned and taking the initiative in such, if necessary
- B. Emergency Executive Committee to be appointed with the following duties
 - 1. Supervising the temporary service of Group A missionaries
 - 2. Supervising relief and rehabilitation in cooperation with other agencies
 - 3. Directing the work of survey and consultation
 - 4. Recommending to the Board work of a permanent character to be supported or begun at once
 - 5. Recommending for service of a permanent character before the survey and conference are completed
 - 6. Making reports and recommendations on personal losses of missionaries
 - 7. Making requests for appropriations and emergency needs Group A, also for supplies and equipment needed
 - 8. Making reports and recommendations regarding property - its present condition, estimates for emergency and permanent repairs, the temporary use of any Board Property.
 - 9. Making arrangements for the planning conference or conferences with the Board deputation to be sent to the field at a time to be arranged after the arrival of Group A on the field. This will involve arranging the details of the conference, such as time and place, the Nationals to be invited, and the program.
 - 10. Formulating the report of survey and consultation for the guidance of the Planning Conferences in its discussions and actions.

11. Making recommendations to the Board regarding sending to the field missionaries not included in Groups A and B, referred to in the Board actions as Group C, this to be after consultation with the national leaders and with indication as to the specific tasks to be assigned as included in the program outlined by the Planning Conference.

C. Survey and consultation to be undertaken

Group A under the supervision of the Emergency Executive Committee, will undertake a thorough survey of the work in all its phases, traveling and consulting with local governing officials where necessary, national leaders (political and social), church leaders, and the people - especially the members of the churches. The following items are listed as among the things to be undertaken:

1. Study of the organized church and the individual churches.
 - (1) The present status
 - a. Internal condition
 - b. Organizational set-up
 - c. Leadership available
 - d. Its history during the war period.
 - (2) Total needs for a program over a period of years
 - a. On a temporary emergency basis, for 5 years
 - b. On a long-term basis of from 15 to 25 years
 - (3) The sources from which the needs are to be met.
 - a. Outlining what the church is expected to supply
 - b. Outlining what is expected from outside sources; namely, the cooperating boards, indicating the askings from the several boards for personnel and funds.
2. Comprehensive Study of each Christian Institution.
 - (1) Present status of the institution
 - a. Closed or continuing
 - b. Faculty available
 - c. Rehabilitation needs of faculty
 - d. Physical condition and legal status of property
 - (2) Proposed future status of the institution
 - a. Future continuation or closing
 - b. Future control, if continued
Missionary - Church - or Independent Christian Board
 - c. Future support, if continuing.
3. Study in cooperation with other church groups the total Christian task within the country.
 - (1) To outline New Comity Agreements.
 - (2) To plan new and larger cooperative programs
 - a. Nation-wide Evangelistic Campaign
 - b. More effective production and use of literature
 - c. Use of radio and audio-visual media

- d. Programs of social reconstruction-rural-urban
- e. Other types as may be planned.

4. Study the types of missionaries best fitted for the future

- (1) For the general evangelistic work
- (2) For specialized service
- (3) How related to missionaries now on Board's rolls
- (4) What new missionaries are needed.

5. Study future relationship of missionaries to existing church

- (1) As mission cooperating with, or as individual missionaries serving the church or churches
- (2) Practical arrangements required to make effective proposed relationship
- (3) What changes in sending arrangements, if any.

6. Study past station locations and programs

- (1) Question as to the re-opening of all stations
 - a. The strength of the church in the area
 - b. The need to be served.
- (2) Policy and program of those to be opened again
 - a. Review of types of service to be undertaken
 - b. Personnel and funds needed.
- (3) Question as to compound idea for residence location.

7. Thorough Study of the property situation

- (1) Present ownership and titles
- (2) Present use
- (3) Future use in Christian program
- (4) New property needed
- (5) Type of missionary residence for the future.

D. Deputation to visit the field

- 1. To hold informal conferences with missionaries and nationals
- 2. To share in one or more planning conferences
- 3. To confer with similar deputations from other Boards.

E. Planning Conference to be held

1. Personnel to consist of the following:
 - (1) Group A missionaries
 - (2) National church leaders to be invited by the Emergency Executive Committee in consultation with the church organizations
 - (3) Board Deputation.

2. Conference to consider and make recommendations to the Board on all phases of the program of cooperation with the national church, as outlined by the Emergency Executive Committee in its survey and consultation. Such a consideration will involve the following:
 - (1) The types and number of missionaries needed
 - (2) The work to be undertaken by the missionaries
 - (3) The relation of the missionaries to the church
 - (4) Organizational framework within which the missionaries shall do their work
 - (5) The use and control of mission funds in the work of the church
 - (6) The future, future control, and future needs of institutions, including personnel needs and funds for current budget and for capital expenditures
 - (7) Possible united approach with other Boards and missions
 - (8) Report to be made to the Board for action.

F. Full program to be undertaken and permanent field organization to be set up following the report of the Deputation and Board action and report to the field.

THE PROGRAM OF RELIEF AND REHABILITATION
Dr. L. S. Ruland

The newspapers every day bring to us reports of the distress arising out of the war. There is probably more suffering and more hunger in our world today than in any day since Christ was born. This war has been longer than World War I, with far greater devastation, displacement of population, destruction of property and lives. As a result, the Christian Church is mindful that it faces a tremendous task, a challenge to give expression to the compassion of our Lord in connection with the suffering of the world. As Christians we find ourselves peculiarly drawn to the alleviation of suffering, the offering of comfort and the healing of wounds.

In order that the Protestant Church might do an adequate job, there has been organized the Church Committee for Overseas Relief and Reconstruction. Through this agency the Protestant Church hopes to approach this task just as unitedly as the Catholic Church. The C.C.O.R.R. is not a fund-raising organization but an organization set up to plan the general strategy of relief and rehabilitation and to have a united approach of our own government and other agencies. We have achieved remarkable unity in connection with the facing of this program. May I indicate that UNRRA, even though it has large funds at its disposal, is not going to do an adequate job. That is already apparent in Europe; the World Council of Churches has sent out an urgent appeal, particularly for clothing. CCOORR is handling this appeal and has engaged warehouses for receiving used clothing to be sent to field administrative bodies for allocation.

As to our Presbyterian participation in this united Protestant Church program, it is to be integrated into and thoroughly correlated with other churches and UNRRA. It is recognized by our Presbyterian Church that the Foreign Board is the authorized body responsible for this program of overseas relief and rehabilitation. It is recognized that we have a staggering responsibility as a Presbyterian Church and the needs in this field have been largely the reason for establishing the Restoration Fund. Over \$15,000,000 of the Restoration Fund of \$27,000,000 is to be administered by our Foreign Board in the field of relief and reconstruction.

Our Presbyterian Board feels a special responsibility in connection with relief and rehabilitation in Europe because we are related to one of the two largest Europe Protestant Church bodies. At first we thought our program would be entirely confined to financial aid to the Reformed Churches but more recently the need for material aid has been so great that our women have made a united drive for used clothing. We do not anticipate sending to Europe many representatives. We have Dr. Benjamin Bush of Detroit as Field Executive for the work in Europe to give overall direction and be our representative in contact with these sister churches. Thus far we have sent only two representatives on a short term basis to France to work with the Youth Movement. We may send a few more but not many. They have the workers there but we shall send funds through the American Commission to the World Council in Geneva. They have a department of restoration and church aid especially set up to determine the allocation of these funds. We have the privilege of designation if we wish but I think the best strategy is to give freedom to the World Council, as they see the needs, to place the funds to strengthen most effectively the Protestant Movement on the Continent.

In Asia - first, there is the program of general relief. In order that we might buttress your efforts we have set up in this country the Church Committee for Relief in Asia. It is the successor of an earlier committee which functioned very successfully as the Church Committee on China Relief. This is an experienced committee with the confidence of the Protestants in this country. This is the fund raising body in this country and money will be allocated on the basis of the best information we can get of relative needs.

There is a corresponding committee in China known as the American Advisory Committee. This was constituted in an early period of the war and has retained the name although now most of the members are Chinese. It has the full responsibility for supervision and administration of the Christian relief program in China. CNRRA has asked this committee to assume complete responsibility and supervision of the total program, including supplies coming in from UNRRA, in six provinces of China. It will also have supervision of relief work of Christian organizations in other provinces.

In other areas than China you will have to set up some such committee as an administrating field body. It should be interdenominational, representative of both nationals and missionaries, a competent body able to allocate sums to different areas and different church groups on the basis of careful study. I think the funds that will come to you from CCRRA will be in a measure dependent on the confidence of CCRRA in the ability of the field body and the way they administer those funds. Your relief funds will not be limited to those that come from this source. In China, Korea, Siam, there will be UNRRA supplies available for administration through your hands. I think this committee will be the most effective liaison between you as a missionary and the agency of the government in seeing that those relief supplies get to you in an adequate amount for effective work.

We as Presbyterians have put in the Restoration Fund an item of \$1,240,000 as our share for relief in Asia. We do not believe that this program of relief is an unfortunate beginning in resuming our work. We feel in the providence of God it is a fortunate opportunity. In the very earliest period of our service we have the opportunity of identifying ourselves with our people and giving a most compelling witness to the meaning of this gospel which we wish to share with these friends. This relief has opened doors, created attitudes, produced results beyond any other work our China missionaries have done. It is not an easy job. It will require the wisest heads to avoid injurious effects. But the results can be tremendous. It is a part of that total opportunity you as Group A missionaries face - personal contacts, spiritual ministry, kindness, the touch of human friendship, the presence of you as friends bearing these evidences of the friendship of the people in America.

The situation in China is exceedingly favorable for relief work. The reason we can get passports so easily now is because of the urgent ^{appeal} of CNRRA, which has urged the State Department to expedite passports since they recognize the ability of the missionaries to carry on such work. We have had an invitation from the Health Administration of China for all our medical personnel to return to China. We have been assured by the Health Administration that UNRRA medical supplies will be made available as freely to us as to the Chinese Government hospitals. The most serious problem there is that of transportation. We may have to get supplies by plane but every effort will be made as soon as relief workers arrive at their base to get supplies to them. You will want to manifest concern not only for Christians but for non-Christians also. Our success in this work has been because our program has not been confined to Christians only, but to all in need.

In Siam the government is ready to welcome our workers as soon as they can return. They have told us that the problem of food and clothing is not serious but that the need for medical supplies is acute. CCRRA has already set aside a fund and a large supply of medical materials is being purchased and it is hoped that Dr. Cort and others may soon be on their way to Siam.

In the Philippines it is evident that UNRRA will not share in the relief work there but the military authorities are taking over that task. There is no question that there also government service does not touch adequately some of the areas which we as Christians must be concerned about. Some relief has already been sent and more will ^{be} available when workers are there.

For Korea an initial fund has already been set aside by CCRA and as soon as a committee has been organized on the field this money will be available. It seems to me that one of the earliest tasks of the deputation would be to set up a small responsible relief committee to get back information at the earliest possible moment to validate your claims. We promise to cooperate in every way in securing everything you need to do this job.

As to Japan, we feel that Japan has a problem of Christian relief second only to China. It is a question how much relief will go into Japan because few people here are concerned about alleviating their suffering. If there is any real, substantial relief to Japan it must be done by the church and by Christians. I think we have got to see that through. Distress is to be alleviated wherever it is to be found, for that is the spirit of Christ.

This task of aid in the alleviation of physical distress and destitution caused by war is our first act. The second is rehabilitation of national workers. This is peculiarly true in connection with China, Japan and the Philippines. Our national workers, partly because they have been loyal to our Christian program, have suffered tremendously and must be assisted. In China many of these workers have been dispersed and must be helped to get back home. Many have had their goods taken and are destitute. We must provide at least a small measure of help to them in restoring their homes so that they can do their work without undue concern for these matters. The Church of Christ in China has sent a request for \$1,000,000, this being \$300 for each of their workers. They feel that on an average it will require \$300 to rehabilitate and re-establish each of those workers effectively. We have also had a request from the Church of Christ in China to aid in setting up a fund for rehabilitation courses in the theological seminaries for pastors. The ministers need to be rehabilitated in their own minds. They are tired physically, mentally and spiritually.

In so far as possible this program should be administered by the church. In Kwangtung Synod we have a group competent to determine needs and amounts but elsewhere it is going to be very hard for you to decide how much is needed by individuals. For the relief and rehabilitation of national workers, the Board has made tentative allocations of funds anticipated from the Restoration Fund as follows:

	<u>1945-46</u>	<u>Total</u>
Philippines	\$50,000.	\$125,000.
Siam	30,000.	50,000.
China	100,000.	400,000.
Korea	50,000.	200,000.
Japan	50,000.	200,000.

The next item is for rehabilitation of the Christian Communities. We have felt that in addition to this program of physical relief to be carried on interdenominationally and cooperatively we need for our own Christian communities a distinct Christian service to rehabilitate the communities of Christians. For this purpose we have a fund to be administered by our Board directly by you, not as relief but in more constructive ways of rehabilitation so that the Christians can be independent in livelihood and be a source of support to the church. It seems to me that such a program will provide an opportunity for great service on the part of the missionaries who are resourceful and creative. This amount asked for in the Restoration Fund has been tentatively allocated as follows:

	<u>1945-46</u>	<u>Total</u>
Philippines	\$20,000.	\$100,000.
Siam	10,000.	30,000.
China	-	250,000.
Korea	10,000.	100,000.
Japan	10,000.	250,000.

The last item follows along after these human values have been cared for - rehabilitation of plant and equipment. It is not going to be possible to rehabilitate our plants immediately. We believe that emergency repairs should be done at once and provision will be made whereby the emergency executive committee will have funds for repairs to prevent further deterioration of property and to permit relief service. There will be no allocation of funds to different fields for more extensive repairs until we have completed a property survey. The following is an estimate of the needs, as included in the Restoration Fund appeal:

Replacement of lost and damaged equipment	\$2,000,000.
Repairs of damaged property	2,000,000.
Replacement of destroyed buildings	3,020,000.

An added word about institutions. Here is an opportunity to evaluate our whole institutional program - schools, hospitals, training schools, etc. There is going to be a good deal of pressure upon us at this point. In our first messages from the field we have had requests for money, immediately for rehabilitation of plants. In the first place, we haven't any money yet for that. The Board has made an advance of a half million dollars from capital funds for the immediate and urgent relief need, to be repaid from the Restoration Fund. But we are not in a position to make an advance for plant and equipment, so these funds are not going to be available in any large amounts until after ^{the} Deputation has been to the field. The Restoration Fund Campaign does not expect funds in any large amount until the fall of 1946. Therefore, we cannot undertake this program on any scale since we do not have funds. We will have to ask our national workers for patience. Some who have been working in cramped and crowded refugee quarters are now returning to the old plant and want to get settled. But we will have to explain the situation, that we desire to aid but the fund is just in process of being raised. This delay will give us ample time to study the whole situation with regard to institutions, whether we should have fewer and better hospitals, medical schools, universities, etc. We shall have freedom in the study of the total program but will not be committed to building a hospital where one was before if it is decided it is not needed there, or a school, etc.

When the time comes for major repairs on missionary residences very serious thought should be given to the simplification of these buildings. We must find a way of lifting up the life of the higher grade of national worker and simplifying our own so that there will be a more uniform level for both. We must also study the question of the concentration of mission residences in a mission compound.

PANEL ON "THE LARGER EVANGELISM"

Audio Visual Evangelism

Rev. S. F. Mack

The Division of Education and Information of this Board has been newly created to embrace the former Publicity Bureau and Visualization Bureau, with the new functions of channeling literature to the missionaries and of developing an audio-visual program, for which latter purpose we have \$15,000 to expend this year. In view of the possibility of securing needed equipment from the stockpile of surplus government supplies in the Philippines, we drew up lists on the assumption that the missionaries in China, Korea, the Philippines, and Siam would be disposed to make large use of audio-visual techniques. A second assumption was that use of audio-visual equipment would lead out from urban centers. We had to guess how many of these centers there would be and where, as follows: Philippines - 3, Korea - 4, Siam - 2, China - 8. We then began to set up the types of equipment we would want to use for each; 1 radio transmitter of fair power; 1 portable radio transmitter; 100 radio receivers for distribution within the area; recording equipment; 100 phonographs for use of recorded programs; also certain photographic equipment -

sound and silent projectors, transparency and film strip projectors; mobile sound trucks; electric generators. This all raises a serious question of who is going to operate this equipment. The present staff will find its hands more than full. Therefore it is assumed by the Board that it means increased appropriations and personnel allocations. At present, either from government surplus or regular commercial sources, we are prepared to furnish a whole range of audio-visual equipment. The big question is whether you will see the value of its use and be prepared to use it.

EVANGELISM THROUGH LITERACY AND LITERATURE
Miss Ruth Ure

John gave the best brief definition when he said, "The sower went forth to sow," and "The seed is the word." When you come to literacy campaigns and Christian literature you have two definite parts of the process of sowing the word. Whether or not you are going to need adult literacy campaigns depends on what groups you are going to reach with evangelism. If you are going to reach the common man, if you are out to touch the masses, the rural people so badly neglected, then this is a subject which we need seriously to consider. The sower sees to it that the ground is prepared and that is the stage at which we consider adult literacy. There are three things literacy does to prepare the ground for evangelism - (1) It gives the people a tool. But most of all, how are you going to evangelize them? By preaching? They will hear and forget. You need a constant barrage of preaching. But if you give them the tool of reading, then there is not the necessity for the constant preaching. (2) To break some of the molds in which their minds have been going on. If you have seen an illiterate change to a literate and get a belief in his powers and his joy because he has acquired something, you know he has a new conception of living and is ready to think along new channels. (3) Because someone cares enough about him to do this, the person for whom nobody has cared that much, he is disposed to believe that the God preached can be that kind of a God. There is an entree into all sorts of groups. For instance, government groups not interested in religion but interested in raising the literacy of the country. It used to take too long to teach a person to read, but with the new methods it seems like magic. When it is possible to teach a man to read in a few hours or even a few days or weeks, there is no excuse for illiteracy.

Dr. Laubach is available for conference with missionaries or with groups of missionaries. We will be glad to arrange that kind of group. He is also offering several short courses in certain institutions.

One more significant thing is that the governments of most countries have decided to eradicate illiteracy. They will probably make a large beginning but not finish, but they will have given the stamp of their approval to the movement. We can undergird that foundation with a Christian content and a Christian purpose. We cannot stop with the coming of world literacy. That will be a tremendous danger unless we can put into it the Christian message and the Christian love. And so this is our chance, as we go back, to reach the very neediest people with a minimum of expense and a maximum of the grace of God, with the end result of putting into their hands the Bible, without which it is impossible to have an enduring church.

We should have someone work on training people to teach with the right adult psychology, someone working on the motivation for the literacy.

Literature: The scattering of Christian literature is the process of sowing the seed. We sow by precept, example and print. It is impossible to exaggerate the importance of the printed page in evangelism. It doesn't change from day to day, as perhaps our preaching does change. It is pervasive. We know how important books

and Christian magazines are in the church. We have no more pertinent tool and yet literature is perhaps the most neglected emphasis of our program. How much of your budget used to go to printing literature compared to education? How many full time workers did you have in the field of literature? How many adequate Christian books are there? How many Christian books did you sell? How many books did you have on hand to lend? How much did you inspire people to read? I believe we have neglected this so I would beseech you, when you are building up your program, see that this is built up, starting bookstores, starting libraries, stirring up national authors to interpret the message of Christ through the printed page, for that is going a tremendous distance in the country.

A book has been compiled in which the experiences of all countries in the line of Christian literature are being included. The Board has money for this work, not as much as for some other things because this is something that we do not need so much expenditure of money for as study of the resources we already have.

MEDICAL EVANGELISM
Dr. A. G. Fletcher

The President of the Pennsylvania State Gideons Association has said, "The greatest thing in all the world is to know the Lord Jesus and the next greatest thing is to make him known to others." We all agree that that is our mission. I am going to suggest three approaches.

(1) Individual to individual. Years ago in our hospital in Taiku we gave up the practice of having a service in the outpatient department for patients waiting to see the doctor. We tried more and more to emphasize the personal, individual approach. . . Our Lord centered his ministry largely around individuals. . . . Not only in his teaching but in His active life, we see Him using this method. . . . Jesus never allowed the presence of a crowd to prevent him from making this individual approach. . . We should not allow social barriers to prevent us from making an individual approach. . . . It is easy to talk about the individual to individual approach. It is the hardest thing to do. It takes courage and determination. Ask yourself when did you last make an individual approach to someone about his soul's salvation. We all know there is nothing in this world that will give more satisfaction than to personally approach someone in regard to his soul's salvation, especially if he is brought to make his confession of Christ.

(2) The organized approach. In 1921, our hospital staff organized themselves into a preaching society which supports and controls three pairs of evangelists - one pair in the hospital, one out in the country, and one following up to strengthen and teach. The heart of our hospital is the chapel in the center of the building. Each morning the staff gathers for worship and prayer. . . . the Christian influence from the chapel radiates to every patient and every department of the hospital through the members of the staff and every member of the staff has a Christian attitude toward his patients.

(3) The cooperative approach. We work in cooperation with the Presbytery. We get permission from the Presbytery before going out into non-churched groups. We receive requests from Presbytery to establish work in certain places. We work in cooperation to the advantage of both. After we have established a little group, members from a church perhaps 10 or 15 miles away will visit that new group to help carry it on. Through this method we have 75 churches which we have established and for which Presbytery has become responsible.

RURAL EVANGELISM
Rev. Paul R. Lindholm

Most of us have read and heard a good deal about rural evangelism. Yet there are some things that need to be repeated.

We need to recognize the implications of the fact that out of a total rural population of about 500,000,000 in China, Japan, Korea, the Philippines, and Siam, less than 1,000,000 are in the Christian Church after 100 years of evangelism with an average of 5,000 missionaries and full-time national ministers and evangelists in these fields. . . .

When we take into consideration the increase of the population in these lands, the creeping rate at which the Church is increasing its percentage of the population is not very heartening.

We do not cast reflection upon the devotion and sincerity of the missionaries, ministers and evangelists of the past. In addition to those who have become members of the Church millions have been blessed by their ministries. . . . But if we are to seek the most effective ways of using the talent and funds invested in the rural church field, we must examine thoroughly the past work and weigh carefully our present conceptions. . . .

As a result of our work of relief and rehabilitation, with more general use of graphic materials, literacy classes, better literature, medical work, etc., we can expect a more rapid growth in the rural Church, but not rapid enough. There will be many in every community reached who will be enlightened, who will have good will toward the missionaries and the Church, but who will not enter the Church. We must gain more than "good will." We must challenge them to align themselves definitely with Christ and the Church. . . .

The minds and hearts of the people in rural communities are cluttered as never before with economic cares, with losses and disappointments. . . . Some of the old traditions no longer serve as the moral restraints they once were. There is mental unrest. How are we going to get through all this pre-occupation and moral confusion with the Gospel and all its implications? What methods of rural evangelism shall we use?

Popular evangelism is ordinarily thought of in terms of meetings. We need to do more of this and do it better. Perhaps we should have more open air meetings to reach the people where they are. . . . I wonder if we could not do much more with out-door evangelism than we have in recent years - with planned music, evangelistic drama, good witnessing and preaching.

There are not enough capable evangelists to reach all the villages in this way. This work cannot be done by full-time workers only. . . . Ten thousand workers, each surrounded by 5 devout lay witnesses can accomplish 5 to 10 times as much as the 10,000 alone. Think what would happen if we got a large fraction of our laymen active in the work of evangelism. . . . There is no kind of Christian work that demands the love of God and men, strength of character, and sheer resourcefulness more than this work. . . . We must challenge the right kind of youth if we are to have more of the kind of leadership this ministry demands, and we must help the churches get their finances in order so they can engage these evangelists and ministers. . . . Church members in the villages should be eager to entertain and assist visiting evangelists to the extent of their ability; presbyteries should be eager to help provide the service of evangelists.

The Butterfield report on the rural missionary program gives a description of the plan for the Guihulngan Church in the Philippines. There were about 20 Sunday Schools in the parish, covering an area of about 25 square miles, with one pastor. The elders and deacons and other active laymen conducted the Sunday Schools and visited the homes. They are the explanation of that remarkable church - together with the ingenuity of the minister. One region of that parish was organized into a second parish in 1942 and this year a third parish was formed. There is now a total of about 45 Sunday Schools and 3 well-paid pastors. . . This seems to bear out the principle that it is easier to start good fires near to the original good fire than to start them far away. . .

Witnessing together with others in small gatherings is one of the best ways to get a man inspired and emboldened to do personal evangelism.

I believe the three basic needs of our rural church members and ministers are: growth in the understanding and appreciation of (1) worship, (2) evangelism, (3) church finance.

Jesus asked men to give with abandonment themselves and what they had. . . Let us not belittle the value of the pearl that we bring to the people by making it seem as though it can be obtained at low cost. Then if we devote ourselves, heart, mind, and strength, to getting the whole Church to bring the truth and love of God to bear on the whole community we shall see better how powerful the Gospel of Christ is unto the salvation of the whole man, and the whole community, and how His kingdom may come all over the earth.

EVANGELISM AMONG STUDENTS

Mr. Andrew T. Roy

There is no special Gospel for students. We have one message, one aim. It is bad for students to be treated as a special group, apart from others, but I think it is intelligent to study the soil when you sow the seed, to see what will grow. It is intelligent, if you are working with Buddhists to study Buddhism. . . There is value in broadcasting the message and also value in studying the people to whom you speak and adjusting it to their needs. Students are a one-age group, largely separated by sex in the schools in Asia, largely living in dormitories, isolated from grandparents and young children. They have a special moral problem. They are at an age when they are most susceptible to moral and religious influences. . . It is the leading group of the nation, who listen to the radio and read the papers. Because of this fact they are confused and depressed many times. Students no longer study Buddhism, Confucianism, etc. They are being indoctrinated in Marxism; they know a lot about the philosophy of science; they are getting a lot of pseudo-science. . . . Students are a special class, too, because they have tremendous multiplying possibilities as they go back to their homes. . . If we get them while they are students, they reach others. Also they are constantly moving. It is like preaching to a moving belt. . . Hundreds each year are going out with the Christian influence. They are also our best recruiting ground.

What are the best methods of doing Christian work with students? There is no best method. There are wrong methods; making himself the center so the work falls to pieces when the missionary comes on furlough, or having a building center away from the campus. The Church is often critical because students don't come to church enough. Jesus went out to seek people. If the students do not come, why cannot we go out and find them? . . . We shouldn't attract them by offering scholarships and making rice Christians out of them, but rather by challenging them. Student work should be Church-centered. We should constantly interpret the real meaning of the Church. They need to see the Church as an ecumenical movement. Student work should

be campus-centered. We ought to go into the dormitories with Bible study groups, let the student be baptized among his fellow-students. We should lead the students to feel that a part of the church work is their own responsibility. . . .

Approaches are sometimes made by starting dormitories near universities. Others use their home, keep it constantly open. Bible classes in English are another approach. Evangelistic weeks and campaigns should be carried on. At least one full week every term with the finest men we can get. Other approaches may be made through regular curriculum classes and through service projects. And lastly there is the approach through personal friendship.

As to the types of workers - there is need of full-time workers, pastors as well as faculty members with a light schedule who can spend time doing student evangelism. . . . There is a new need for persons who will go into government universities as laymen with expert knowledge, and who will be there as Christians and do personal work among the students.

CITY AND INDUSTRIAL EVANGELISM

City Evangelism:

Rev. M. Richard Shaull

We Protestants need to give more thought to the strategy and planning of our work. If we really hope to win the world to Christ we must have clearcut objectives and both short range and long range plans for the coordination and expansion of our work.

For the development of a strategy for city evangelism, I would suggest the following:

1. Organize and develop a dynamic program in the older, more centrally located churches in the city, which can serve as the power house for a developing campaign.

It is difficult to open mission centers in new sections of a city unless the already organized churches are strong and can cooperate in that work. No mission has funds or personnel enough to begin each new work with ordained men. The lay workers from an organized church are the natural instruments for beginning new evangelistic centers.

2. By developing and directing lay leadership from these churches, begin new work in unoccupied sections, looking forward to the time when there will be a church in each ward of the city.

Select new areas on the basis of accessibility, strategic value in the future development of the work, and openness to the Gospel.

Get property as soon as possible so that the work can take a permanent form.

3. In each new center combine a strong evangelistic emphasis with a program of community service.

The Christian gospel is "good news" of a new life for man.

Jesus did not draw a sharp dividing line between his ministry to men's souls and his ministry to the needs of their bodies and minds.

If we are true followers of Christ we must serve our neighbor in his need yet we must not rest content until we have satisfied his greatest need, that of his soul.

4. Closely coordinated with this church strategy, carry on a city wide campaign to take the Gospel to the masses of men wherever they are found - geographically and emotionally. If people will not go to Church, the Church must go to them by means of religious movies, radio programs, periodicals and other good literature, services and lectures in parks, theatres and other public places.

Industrial Evangelism:

- A. The attitude of mind of organized labor, especially in new industrial areas, is often favorably inclined to our mission work.
 - a. As the old religion is probably tightly bound to the old order, the laboring men are often violently opposed to that religion and less under its control than any other group.
 - b. Its prejudice against the old may often incline it toward the new.
 - c. Usually very few educated people interest themselves in the labor movement. If we do, we will often find people needing and wanting help but unable to find it.
 - d. To the degree that labor leaders are sincere, they will welcome all possible help in developing responsibility in their members, and will see that Christianity can do that.

- B. Our purpose in such work.
 - a. If our ministry to labor unions is simply a tool of our evangelistic purpose, they will soon put our service in the same class as that of the politicians and Communists and accuse us of ulterior motives.
 - b. If we minister only to their bodies and minds we are neglecting our greatest ministry, the spiritual.
 - c. It is my opinion that we must do as Christ did, love them and serve them, ministering to all their needs in His name.

- C. How to go about this work.
 - a. Begin by ministering to the greatest need which the union may have to which you can minister effectively and expand your field of service as opportunities present themselves.

In Barranquilla we went to the labor unions to begin literacy classes; soon some of the unions asked us to set up and direct night classes for their members and others invited us to give lectures on cultural and moral themes. Gradually a comprehensive program of service is developing.
 - b. Take advantage of every opportunity to present the Gospel of Christ, both directly and indirectly. Make the people aware of the location of your churches and their hours of services, let them know of your radio programs, supply them with literature, speak to them of Christ whenever the opportunity presents itself and invite them to attend special church services.
 - c. Look forward to the possible establishment of a fellowship of Christian labor leaders and union men who could, in a democratic way, make the influence of Christian ideals felt in the movement of which they form a part. We must do all we can to Christianize the dynamic movements in our civilization or they will destroy the Church as well as modern civilization.

EVANGELISM IN THE HOME
Miss Irma Highbaugh

"I am come that they might have life and that they might have it more abundantly." It is this abundant life that we want for people in the homes. The masses of people in most mission lands are in the homes and if we want to evangelize them, this ^{is} where it must be done.

Get the Gospel to the homes. To do this we must locate churches where the people are. In Szechwan Province 75% of the population live in the open country, yet 85% of the churches are in the market towns or cities. Men go to the market, with the result that the men are reached but the families are not. A study made in North

China showed 50% of the church membership of the 5 major missions or churches were isolated Christians in their families. . . . When only one person of a family is Christian, the next generation is not won.

Get the evangelizing activities into the home. Evangelistic meetings need to be held in the home to reach the women and children. Literacy classes held in the home reach other members of the family and neighbors besides the one immediately interested. When health teaching and Christian teaching is given in connection with reading and writing, others get them too and are won. . . . Parent education classes held in the home are most effective. Women get tongue-tied and will not talk even on home subjects and usually will not even go to a church or school. Hold the group discussions on home problems in the home. . . . Put the Nursery Play Group in a home or a home-courtyard, where the family and the neighbors can have the benefit of seeing changes come to their little children and you do more indirect evangelizing than years of a school or church-centered nursery will do. . . .

Put the Gospel message into terms of the home. These are terms which women and children can understand and men also live in the homes and can understand them. Do you remember how Jesus did this? The lost coin, the leaven in the bread, the patch on the cloth. (1) Learn the proverbs which deal with situations in the home. (2) Use songs about home situations. (3) Select Bible lessons having to do with family experiences. (4) Help present a new picture of a father. (5) Show what it means to be co-workers with God in the home. (6) Gospel tracts in terms of home experiences. Such material as I have described must come out of the life of the church. It cannot be produced in a New York, a Shanghai, or a Tokyo office. You must produce it.

Solve family problems on a Christian basis. The family council which has men and women, old and young, is the most democratic institution of which I know. . . . In a North China village the Christians were the moving spirits in organizing Family Clubs. Each family who joined must join as a whole family and they all met once a month for recreation and a religious service, as well as to talk about family problems. About half the families were non-Christian. . . .

The Christian home as a center of evangelism and service. Ma Pao Chung was an active Christian but none of his family were. For the purpose of helping his brother and other young men of the community to avoid the temptation of gambling at the New Year, he held a New Year Even service in his own home. There was a supper, singing, games, and finally, a candlelight worship service. His brother and the other young men did not gamble. During the year, a weekly worship service was established in his home. His brother and other members of the family became Christian. The following China New Year all gambling ceased during the China New Year meetings which were held. The Christian family must be a center to evangelize its own family members, its neighbors, and to serve the people round about them.

THE CHRISTIAN IMPERATIVE FOR A TIME LIKE THIS
Dr. Charles T. Lober

I was asked to come as a representative of this staff for one or two reasons. There is no group on earth outside your families as near you as this executive staff. Our lives are in your lives from early morning to late at night. Without you this task of ours would obviously be meaningless. We are one in this task and as you go forth I hope you will understand our oneness with you in purpose, in spirit, in prayer and in work.

So we come together at the close of this first part of the conference and recapitulate and then reconsecrate. We need not be prophets to declare that there will be two dates remembered in the annals of this Board, remembered by posterity as being in our generation the most significant meetings of this Board since its beginning. The one was held on the 17th and 18th of February, 1941, when we were as near you in spirit as we are near you now. For those two historic days we dared look through the veil which deepened and hardened into a curtain of steel and in a spiritual experience like no other I have known there was sent to you a word which I believe by the will of God finds its fruition in the meeting of this past Monday, the second great and memorable occasion, when you were charged anew and dedicated anew for the task with which you are confronted. The statement sent to you and your response to it turned the tide of the mission of the church at its most crucial hour. I would bring those two great days together by reading to you those most familiar words to which reference was made in the historic cable which went to you in February 1941. You will remember as we faced the issues of carrying on in those days of darkness these words were our foundation, beginning with "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" (Romans 8:32-39).

There arises, therefore, in your minds and hearts that therein is the Christian imperative for a time like this, and it meets its climax, its fulfillment, in these words, "Jesus Christ our Lord." He is our imperative. These have not been easy days to follow Jesus Christ. These have been days when many have cast him aside, others have crucified him, and many have buried him. One stream that has persisted and with its power has conquered all obstacles in its path has been the Christian Mission.

And now we come upon a day which challenges us. Our mission is to take to this world Jesus Christ our Lord. But is it worth while to examine upon the edge of our opportunity what it will mean to us to take Jesus Christ to this waiting world? It is imperative in these days that we believe with the faith of Jesus Christ. Now perhaps it was my own weakness that through this conference now and then I caught just the tinge of over-confidence, as though before us ways were to open in an unprecedented manner, that some of the agony might be taken away. It is not in the period of defeat when there is the greatest danger. There is nothing more dangerous than victory. I believe that the greatest insight expressed in all our hymnology is in the hymn written by our own Dr. Hugh T. Kerr particularly in these lines, "When we are strong, Lord, leave us not alone; Our refuge be." You go back as from the most victorious nation in the world that somehow does not seem to be aware of the danger of victory and whether we carry it in our own lives or not we will be received as victors. We must be more than conquerors through Him that loved us. On the 17th and 18th of February, 1941, we were watching other conquerors and now they are watching us and I am confident that many are praying as we prayed then. Obviously, as men and women devoted to Christ we shall do our best to be more than conquerors.

We have put first our intimation of our belief in the brotherhood of man. But I am not so sure that it isn't going to be hard to believe in God when once again we walk in the paths of destruction. "Where is our salvation save in Jesus Christ?" There is a lot of glib talk about God today. The case against God is a very serious one. It is imperative that this church preach and live the faith of Jesus Christ for I find no salvation for my mind or soul save in finding God in Him. Is it not true that it is imperative that we as Christians love with the love of Christ? I was impressed with this when reading in the 7th chapter of Luke the account of John, in prison, alone and unloved, sending his followers to Jesus with this question, "Art thou he that should come or look we for another?" And the most significant thing is that Jesus answered, "Go your way and tell John what things ye

have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." In the time of men's hunger for love Jesus did not even dare to send back the word that he loved them. He told them to go back and show John the expression of his love. Now is it not true that every experience of great suffering in the world has been a creative experience? And you and I hear humanity, suffering because of hate and hungering for an expression of love, cry out to the church, "Are you that which we seek or should we look for another?" And on the sidelines are all the "isms" ready to leap in, ready to hold up standards that appear to be good.

I am here to tell you of my experience this morning when I was in a meeting planning for a large ecumenical conference involving the whole country and I was simply amazed to find that the issue of race was foremost in the planning. I have said before that the strongest and most disastrous detriment to the mission of the church is the "Jim Crow-ism" of the Christian church in this country. I am confident we are deaf if we do not hear the seething, restless roar of the great colored races crying, "Art thou he that should come or look we for another? For if you will not take us in, other isms will." I bring this to you for I am afraid some of you are not aware of it. As I told the young missionaries at the June Conference, it was pitiful that there were no colored young people in their group. This was no reflection on the Personnel Secretary or on the Board, for the Board has gone on record as having no racial distinctions, but it is a reflection on the Presbyterian Church. It is imperative that we love with the love of Christ but it is not only in its extent but in its depth. Surely our very being here today has justified the words we have read of the power of the love of God in Jesus Christ our Lord. Is it not true that it is imperative that we live the life of Him who sent us? That has been our theme these days, but there is one thing sure, that we are never going to do it save through a communion with Him deeper than we have ever had before.

Finally, beloved, it is imperative that we die unto His resurrection. We have been facing death these past months and years as never before, but sometimes I wonder if there is a small doubt comes into our hearts so somehow we tempt others to feel that our death may have been in vain. I want to close by bringing to you something I have read, one of the loveliest things I know. I bring it in a spirit of joy that we can go out and throw our lives to some great cause. This is from a sermon preached in Cameroun by an African pastor at a memorial service for Miss Virginia McGilliard:

"Miss Virginia McGilliard, whom we knew as Beautiful Season, is the name in all our hearts at this moment. We will never be able to speak the name without remembering her, our beloved Miss McGilliard. When she first came to Cameroun she found us ignorant, blind, filthy; we might say, in the season of the rains. She came spreading the Light of Christ's teaching. She was like the dry season. Her help was not merely for young girls in the schools wherein she worked, but all alike were blessed by her life. How beautiful was her life and how appropriate her name! She gave herself to us early in her youth. She worked with the vigor of a good soldier who answered Christ's call without faltering! Even as the Beautiful Season is only for part of the year, so Miss McGilliard's life was short compared to a normal life span. Short, but how beautiful--truly the season we love! When she passed away in March, the rainy season was upon us and Grief walked along the forest paths and took possession of our hearts, our eyes, our homes.

"However, our thoughts must not end there. Her life must teach us a lesson for years to come. Young men and women whom Christ is calling daily should throw aside every weight, every distraction of this earth. They must emerge from the rain, the mud, the cold in which so many are content to remain. Only thus can we hope to enjoy the sunshine of the Kingdom of God. We must answer the call as good soldiers of Christ, eager, ready, clothed in the spirit of righteousness; Beware, lest your Lord find you unready!"

The imperative with which we are confronted in this day of sin and death is to dare live by the power of the resurrection.

Minutes of Conference A Group, Korea Missionaries
New York, N. Y., November 23, 1945

Roscoe C. Coen, Secretary

Rev. Edward Adams and Rev. Roscoe C. Coen were elected Chairman and Secretary, respectively.

The following actions were approved by the group as recommendations to the Board:

1. That all group A missionaries going out to Korea reside temporarily in Seoul and work out from there.
2. That the Board request Dr. Horace H. Underwood to prepare two or three of the residences in Seoul for use and provide funds for him to make such repairs at once.
3. That Mr. John Genso be put on the A group list to be sent to Korea at an early date to act primarily as financial agent and treasurer.
4. That the preparation of a tentative budget for Korea during the remainder of the present fiscal year be referred to a sub-committee consisting of the chairman, the secretary (Adams and Coen), Dr. Fletcher, and Mr. Genso.
5. That permission be granted to loan the portion of the Bible Institute building in Taiku, not used by the United States Army, to the Korean Church in the Taiku area for a period of six months for the purpose of carrying on Bible Institute work during that period.
6. That Mrs. F. S. Miller and Miss Ella Sharrocks be asked to prepare for Mr. Fred Atkins Moore and the Church Committee For Relief in Asia a list of things that would be useful in Korea.
7. That a list be made of things which would be desirable for returning missionaries to take to Korea for their own use and/or the use of individuals, institutions, etc., in that country, and that the list be sent at an early date to those who are soon to return to Korea.
8. That Dr. Fletcher, Mr. Adams, Mrs. Miller, and Miss Sharrocks be asked to serve as a committee to prepare and send the list indicated in action #7 above.
9. That the asking for new missionaries for Korea during the year 1946-7 (six to be appointed) be indicated as follows: Two doctors and their wives; two evangelists and their wives; two nurses; and two single evangelistic women. (Not in preferential order).
10. That we express to the Board our conviction concerning the desirability of refresher courses and special training in preparation of missionaries for return to the field and ask the Board to formulate and send out to the missionaries a statement of its policy and present practical application of that policy to our missionaries who are soon to return to their respective fields.
11. That the Board express to the World Sunday School Association our deep appreciation of its splendid work of preparation and providing in due course Christian literature for use in Korea.

During the day various representatives of the Board and other mission agencies came before the group with reports and helpful advice and suggestions.

The Conference was ended at 5 p.m. by a ten-minute prayer period in which all participated and from which great benefit was received.

Dear Friends;

Herewith the 1945 edition of Korea Mission History supplements which may be the last as my Mission History Fund will be more than exhausted with this issue. This is being sent to all who received the 1943 edition under date of Aug., 14th, from Montreal, N. C. which was followed by the 1944 edition, Jan. 27th from Latrobe, Pa. Please refer to these editions, if you have them, for a complete check-up.

I have listed the War Service Data for 9 of the present members of the Mission. 2 of the resigned members, and 57 of the children of missionaries. The list is not complete. Some did not reply and the data for those in the service is changing constantly.

Note on page 6 the deceased records of two of the regular members of the Mission and two resigned. The death of Rev. Herbert E. Blair in an internment camp in Manila, was tragic as it came two days before the others were released. I feel a great personal loss in the deaths of Blair and Dr. Mills, as we were all pioneers together in the opening of Kangkei Station.

Statistically, the present membership of the Mission numbers 101 of whom 11 are in Central and South America, temporarily transferred from Korea. All of the 14 members interred and so miraculously released in the Philippines will be in the U. S. A. by the time you receive this. I have given most of their addresses, c/o Board of Foreign Missions, 156 Fifth Ave., New York, 10, N. Y.

There are 6 "appointees-in-waiting", listed on page 4. There are 29 retired members and 90 resigned. Of the 79 deceased members, 41 died while still regular members of the Mission, 29 after resigning and 9 following retirement.

Adding these different classes, makes a total of 305 regularly appointed missionaries since 1884. As of this date, 226 are still living.

Altogether there have been 16 affiliated members; 8 resigned, 7 deceased and 1 retired, making a grand total of 321 regular and affiliated members in 61 years.

The number of missionaries' children (16 yrs. of age and over) who are still living is 259. Of this number, 36 are listed as missionaries, 18 others as pastors, 13 as pastors' wives, and 5 in other religious work or in the theological seminary. 72 in all or 27.8% in the full time work of the church.

On page 6 you will find a list of 43 missionaries' children who are under 16 years of age. Also a list of 9 children of affiliated missionaries. These are all adults and one, Sumner Owens, is reported as "Missing in action".

No authentic reports have been received from Korea since the last missionaries out-of-the country left there in June 1942 and came to America on the M. S. Gripsholm. Some "underground" reports have come but whether they are true or not we do not know. The present guess is that it will be 18 mos. before the war with Japan is over. The present plan of the Foreign Board is to send, after the war, a few members of the Mission who will stay on in Korea and report back, following which the remaining members will go out as soon as possible. Because of retirement and for other reasons not all the present members will be able to go. It is hoped that as many as possible will be sent even if rules must be waived. During the first years after the war, Korean Church will need all the help that it is possible to give, also Korea.

The hope that Korea will be granted her independence or at least set apart from Japan with some sort of guarantee as to the future, is still bright according to the promise in the Cairo declaration. Anxiously we await the terms of the peace, lest compromises be made and Korea be left less than free and independent.

The Foreign Board expects to publish soon a new pamphlet on Korea. However, our Korean missionaries are still not writing enough articles. A new book is to be published, entitled, "Memorable Missionary Achievements" and composed of articles of not more than 2500 words for which prizes are to be given, the contest to close July 15, 1945. Korea is a rich field for such articles but whether or not any members of our Mission intend to submit articles, I do not know. Correspondence is to be carried on with Rev. William N. Wysham, D. D. at "156".

We expect the future of missionary work in Korea to be brighter even than were the wonderful years of the past. What a great opportunity awaits for all who are privileged to return or to go out as new missionaries.

Very sincerely yours,

Harry A. Rhodes

WAR SERVICE DATA, Korea Missionaries and their children,
Presbyterian Church, U.S.A.

<u>Name</u>	<u>Branch of Service</u> <u>Date of Enlist.etc.</u>	<u>Address in U. S. A.</u>	<u>Remarks</u>
<u>PRESENT MEMBERS</u>			
Rev. E. Otto Decamp	Chaplain, Prisoner of War Camp	Monticello, Ark.	Italian Camp
Rev. E. W. Koons, D.D.	Office of War In- formation. 9/1/42	1342 Greene St., San Francisco, 9,	California
De Witt S. Lowe, M.D.	4/1/44. Capt. M.C. U. S. Army	Pawnee City, Nebr.	Sta. Hosp. P.W. Camp, Indianola
Dexter N. Lutz	Federal Economic Administration	830 N. Glebe Rd. Arlington, Va.	
Howard F. Moffett, M.D.	Naval Med. Corps 1/1/44. Lt. (j.g.)	417 Third St., Savanna, Ill.	In the Philip- pines
Edith G. Myers, R.N.	2nd Lieut.	Board of For. Miss. 156 Fifth Ave., New York, 10, N.Y.	In England
Ella J. Sharrocks, R.N.	3/1/44. Army Nurse Corps. Lt.	801 Riverside Dr., New York, 32, N.Y.	In England
H. G. Underwood	Navy. Land. Inter- preter. 9/-/42. Lt.	344 Washington Ave., Brooklyn N.Y.	Philippines & Hawaii
<u>RESIGNED MEMBERS</u>			
Z. T. Bercovitz, M.D. Ph. D.	Army Med. 1/29/43 Lt. Col.	Hillsboro, N.H.	Burma & India
Rev. Wm. C. Kerr	Signal Corps	4226 Second Rd., N.	Arlington, Va.
<u>CHILDREN OF MISSIONARIES</u>			
John. E. Adams	11/-/42. Navy Air Areology. Ensign	4324 Aldrich Ave., Minneapolis, Minn.	S. Study Scripps Inst. La Jolla, Calif.
Chas. K. Bernheisel, Jr.	5/-/42. Transpor- Corps. 2nd. Lt.	1812 S. Maple St., Carthage, Mo.	Persian Gulf, 18 mo. Now, Norfolk, Va.
John. D. Bigger, Jr.	Air Force, Radio 5/-/43/ PFC.	2121 Decatur Pl., Washington, 10, D.C.	Guides Air Planes. Johnston Is. Pacific
William P. Bigger	3/-/41. Air Force Weather Sq. Sgt.	320...26th St., Bradenton, Fla.	In Unnak Is. Aleutians, Alaska
Ruth E. Bigger	1/1/45. Far East F.E.A.	1616 Riggs Pl. Washington, 10, D.C.	
Edgar A. Blair	U. S. Navy. Capt.	3668 Dardiff Ave., Los Angeles. Calif.	Was in S. Pacific
John M. Boots	6/-/40. Navy. Lt.	Matawan, N.J.	Was in Pacific
Archibald Campbell, Jr.	12/-/39. A.A.F.	Killed, 5/6/41. Forced-Commissioned Kelly land'g., Santa Maria field. 8/30/40/	
Leland Chamness	6/16/42. Air Corps cpl.	451 Vermont Ave., Berkeley, 7, Calif.	
Dean B. Coen	10/-/42, Infantry 1st. Lt.	1603 W. Park Ave., Champaign Ill.	5th Army, Italy 2 medals.
Stephen W. Coen	10/-/42. Army Sig- nal Corps. Pvt.	1603 W. Park Ave., Champaign Ill.	New Guinea, Radio Division
Sam'l. D. Crothers (Rev.)	Navy Chaplain 4/29/42. Lt. Ch. C.	8207 S. W. Terwiliger- Blvd., Portland, Ore.	In Solcomons, '43. APA duty, Pacific.
Geo. L. Erdman, M.D.	7/23/42/ Med. Corps Capt. M.C.	615 Fair Oaks Ave., Oak Park, Ill.	Chief of Lab. Lt. to Capt. 11/23/43
Archibald Fletcher, M. D.	Army Med. 7/-/43, 1st. Lt.	7 Gramercy Park New York, N. Y.	In France
Elsie Fletcher	W.A.V.E.S. 12/-/42. Ensign	R.D.2, Falls Church Va.	Naval Reserve
George M. Gale	8/17/42. Royal Can. Ord. Corps	Bank of Montreal, Montreal, Quebec, Can.	Belguin & Holland Corporal
Richard Hamilton	Navy, F.B.S., Batt. 6, Pl. 2.	501 Davisville Rd., Willow Grove, Pa.	Studied in Monmouth, Ill.
Richard Henderson	5/-/41/ Canadian Royal Signals	3108 Lewiston Ave., Berkeley 5, Calif.	Canadian Army, Overseas, Lst. Lt.
Robert S. Hill	5/-/43. U.S. Navy	511 Fourth St., Pikesville, Ky.	Studying in Princeton, N. J.

<u>Name</u>	<u>Branch of Service</u> <u>Date of Enlistment</u>	<u>Address in U.S.A.</u>	<u>Remarks</u>
Donald V. Hirst, M.D.	Med. Corps 7/19/42	311...8th Ave., N. St. Petersburg, Fla.	Lt.toCapt.of Flight Surgeon
Robert Hoyt	Navy Air Force	409 Professional Bldg.	Monterey, Calif.
Donald C. Kerr	9/1/42 U.S.N.R. Lieut.	343 State St., Rochester, N.Y.	In Washing. D.C
Dorothy Kerr	3/9/44.Navy	4214 Second Rd.N. Arlington Va.	Ensign
Donaldson Koons	Army Air Corps	108 E.86"St., New York, 28, N.Y.	Pfc.
Margaret Koons	Am.Red Cross	" " "	No.31476
J. Heydon Lampe (Rev.)	Chaplain Navy Lieut.	805 Greenleaf Ave., Wilnette, Ill.	Pacific Area
Henry W. Lampe, Jr. (Rev.)	Chaplain Army, Capt.	304 S. Wayne Ave., St. Marys, Ohio	Philippines
H. Cordelia Lampe.R.N.	Army, Lt.A.N.C.	5808 Maple Ave. St.Louis, Mo.	Gen'l Hosp.
Nathan C. Lampe	Army S. Sgt., Artillery	1602 Washington Rd., Alton, Ill.	Rec'd Medals
James S. Lampe	Navy Ensign	5808 Maple Ave., St.Louis, 12Mo.	In training, Jacksonville, Fla.
Donald R. McAnlis	5/12/44.Navy Intelligence	495 Alameda St., Altadena, Calif.	Study in Boulder, Colo.
Robert G. McAnlis	9/-/42, Navy	500 E. Claremont St. Pasadena, Calif.	Study in
Geo. McA. McCune, Ph.D.	State Dep't	Occidental College Los Angeles, Calif.	In Washington, D. C.
Shannon B. McCune, Ph.D.	Foreign Econ. Administration	Ohio State Univ., Columbus, Ohio	Chunking
Roger L. Mills	7/1/42, Lt.Lt.Naval Air Operation	635 S. Siegel St., Decatur, Ill	with 7th Fleet Pacific.
Oliver K. Malcolmson	No report	Big Creek, Calif.	Box 118
Thomas F. Moffett	Navy Ensign	98 Elm St., New Haven,	Study, Notre Dame,
Chas. L. Phillips, Jr.	1941, B-29 Pilot. Capt. Marianas	3721 Salome St., St. Louis, 20, Mo.	10 Missions over Japan.
James P. Phillips	Bomber Pilot 1943. 1st. Lt.	3721 Salome St., St. Louis, Mo.	In Europe
Donald E. Reiner, M.D.	Army Med. Corps Major. 7/-/39	1347 Sacramento St., Berkeley, Calif.	821st Med. Air Avac. Squadron.
Ralph E. Reiner, M.D.	Army Med. Corps 7/-/39, Lt. Col.	1540...40th St., Sacramento, Calif	Italy Rec'd Medal.
Philip C. Reiner	Army Special Tr. 6/-/43	725 Grandview Ave., Martinez, Calif.	Hon. Disc'd. 10/-/44
Stacy L. Roberts, Jr.	U. S. Navy	Mifflinburg, Pa.	Philippines
Alfred B. Sidebotham.	Chaplain, Inft. 4/7/43	129 Sunnyside Ave., San Anselmo, Calif.	In Germany
Kenneth Smith, M.D.	Med. Corps, Lt. Col. 6/-/42	552 Funston Pl. San Antonio, Tex.	In England
Robt. B. Smith, M.D.	Army Med. Corps 10/20/42	622 S. Woodlawn Ave., Chicago, Ill.	In France
Geo. C. Soltau	In England	1235 E. Parkway S.	Memphis, Tenn.
Mary Swallen, R.N.	Army Nurse, 1st. Lt.	146 Park Ave., Leonia, N.J.	-In England
M. Elaine Toms	Navy. 2/-/43.	R.#1, Chattanooga, Tenn.	In Washing. D.C.
James H. Underwood, (Rev.)	Navy, Chaplain 9/-/43. Lt./j.g.	344 Washington Ave., Brooklyn, N. Y.	Overseas
Henry M. Wells	Infantry vt. 2/1/42	24 Pine Crest Rd., Newton Centre, Mass.	Hon. Disc'd. 6/3/43
Geo. H. Winn, Jr., (Rev.)	Navy Chaplain Lt. j.g.	18 S. Wissahicken Ave., Ventnor, N.J.	Pacific Area
Allen R. Sinn (Rev.)	Navy Chaplain 11/-/43. Lieut.	145 Liberty St. Newtown, Pa.	Pacific
Ruth Winn	Army Red Cross 8/-/43	326 Exchange St., Emporia Kan.	In Italy

Corrections and Additions to May, 1945
 BIOGRAPHICAL DATA, KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

(See original list of Aug. 14, 1943 and Corrections to January, 1944)

Present Members

Rev. and Mrs. Edward Adams	4324 Aldrich Ave., S. Minneapolis, Minn.
Rev. and Mrs. Richard H. Baird	Nazaret, Monteria, Dist. de Bolivar, Columbia
Rev. and Mrs. Wm. M. Baird	c/o Bd. of For. Missions, 156 5th Ave, N.Y. (B.A.)
H. T. Baugh, M.D. and Mrs. Baugh	c/o Board of Foreign Missions, New York
Miss Anna L. Bergman	Ming Quong Home, Los Gatos, Calif.
Miss Gerto. O. Bergman	c/o Board of Foreign Missions, New York
Mrs. Herbert E. Blair	" " " "
Miss Lois Blair	c/o Dr. W. N. Blair, Presb. Ch. State College.
Rev. and Mrs. H. M. Bruen	Delete. See retired List. (Pa.)
Rev. and Mrs. O. Vaughan Chamness	451 Vermont Ave., Berkeley, Calif.
Dr. and Mrs. Welling T. Cook	c/o Board of Foreign Missions, New York.
Miss Hallie Covington	127 North St., Darlington, S. C.
Rev. and Mrs. John Y. Crothers	310 Cates St., Marysville, Tenn.
Rev. and Mrs. E. Otto DeCamp	See War Service List.
Miss Jean Delnarter	115 River St., Santa Cruz, Calif.
Dr. and Mrs. A. G. Fletcher	7 Granerney Park, New York, N. Y.
Mr. and Mrs. John F. Genso	c/o Board of Foreign Missions, New York
Miss Daisy Hendrix	" " " "
Rev. and Mrs. C. S. Hoffman	604 New Rd., Wilmington 171 Del.
Miss Olga C. Johnson	1094 Iranstan Ave., Bridgeport, Conn.
Miss Marian Kinsler	807 S. 49th St., Philadelphia, 43, Pa.
Dr. and Mrs. E. W. Koons	1342 Greene St., San Francisco, 9, Calif.
Miss Edna M. Lawrence, R. N.	2322 S. Hope St. Los Angeles, 7, Calif.
Miss Margo L. Lewis	1706 Stanford Ave., St. Paul, 5, Calif.
Rev. and Mrs. J. B. Livesay	c/o Board of Foreign Missions, New York
DeWitt S. Lowe, M. D. & Mrs. Lowe	Pawnee City, Nebr.
Mr. and Mrs. Dexter N. Lutz	830 N. Glebe Rd., Arlington, Va.
Miss Ranier J. MCKenzie	2505 S. Hope St., Apt. 210, Los Angeles, 7,
Dr. and Mrs. E. M. Mowry	225 S. High St., Belleville, Ill. (Calif.)
Rev. and Mrs. Chas. L. Phillips	3721 Salome St. St. Louis, 20, Mo.
Miss Harriet E. Pollard	c/o Board of Foreign Missions, N. Y.
Miss Lillian Ross	326 E. Sola St. Santa Barbara, Calif.
Miss Blanch I. Stevens	Montrose School, Essex Falls, N. J.
Mr. and Mrs. H. G. Underwood	See War Service List (Appointees in waiting)
Rev. and Mrs. Harold Voelkel	1200...30th St. Los Angeles, Calif.

Appointees

Howard R. Moffett, M. D. and Mrs. Moffett	417 Third St. Savanna, Ill.
Miss Dorothy Sowers	86 W. Park St. Westerville, Ohio.
Miss Katherine Clark	First Presbyterian Church, Pueblo, Colo.

Retired Members

Mrs. James S. Gale	Penharoon, East Cliff, Looe, Corneall, Eng.
Mrs. Lucia F. Moffett	96 Elm St., New Haven, 10, Conn.
Rev. and Mrs. H. M. Bruen	243 Frederick St., Santa Cruz, Calif.

Resigned Members

Miss Ethel Magee (Mrs. Chas. Rewarts)	826 E. Espanola, Colorado Springs, Colo.
Mrs. Lera Larson (nee Avison)	215 Seventh St., N. Muskogee, Okla.
Miss Ruby Brownlee	5016 Drexel, Chicago, Ill.
Mr. and Mrs. A. W. Gillis	1904 N. Madison Ave., Pasadena, 6, Calif.
Ralph G. Mills M. D.	Delete. See Deceased List.
Miss Jean Foote (Mrs. F. S. Baker)	2853 Ontario Rd., Apt. 303, Washinton, 9, S. C.
Miss Jennie M. Rehrer, R.N.	(Mrs. Wm. Bulloch) R. D. #1, Cape May, N. J.
Miss Lois Henderson (Mrs. Wm. Sinnett)	612...L St., West Palm Beach, Fla.
Dr. and Mrs. Z. Bercovitz	Hillsboro, N.H. (See War Service List)
Rev. and Mrs. Bruce F. Hunt	1040 E. 17th St. National City, Calif.
R. M. Byran, M. D. & Mrs. Byran, M. D.	-c/o Chas. H. Burke, Hosp. Ft. Wingate, N. Mex.
Rev. and Floyd E. Hamilton	501 Davisville Rd. Willow Grove, Pa.
J. L. Boots, D. D. S. & Mrs. Boots	759 Herkimer St., Pasadena, 4, Calif.
Mrs. Fannie Hurd Brwon, M.D.	Delete, See Deceased List. (Los Angeles, 7)
Miss Marjorie L. Janson	c/o Korean Presb. Ch. 1372 W. Jefferson Bvd.

CHILDREN OF MISSIONARIES (not repeating names already given)

Dorothy Adams	1347 Sacramento St., Berkeley, Calif.
Mary Adams	" " " "
Dick Adams (High School)	4324 Aldrich Ave., S. Minneapolis, Minn.
Shirley Anderson (Nurses Tr.)	87 Congress St. Pasadena, 2, Calif.
Phyllis Anderson	Junior College, Montreat N. C.
Lawrence B. Avison	U.S.O. State Planters Bldg., Richmond, Va.
Gordon W. Avison	U.S.O. 2732 Fern Ave., Columbus, Ga.
O. Martin Avison	Veterans's Hospital, Oteen, N. C.
Edward S. Avison	1004 E. Normal Ave., Kirksville, Mo.
Helen Avison (Mrs. V. D. Crawford)	6 Waterloo St., Halifax, N. S. Canada.
Lera I Avison	Kelowna Gen. Hosp. Kelowna, B. C. Canada
Margaret Avison (High School)	Health Dept, Kelowna, B. C. Canada
Elizabeth Baird	Maryville., Tenn. c/o College
John S. Baird	Military Institute, Sweetwater, Tenn.
Mary C. Bercovitz	College Sta. Box 1536, Durham, N. C.
Timothy Bercovitz	c/o Adadery, Stony Brook, L. I. N. Y.
Katherine Blair (Mrs. B. F. Hunt)	1040 E. 17th St. National City, Calif.
Mary Blair (Mrs. A. R. Harrison)	U.S.O. Club, Averdeen, N. C.
Huldah Blair, R. N.	Box 1307, San Jose, Costa Rica, C. A.
Donald H. Brown	U. S. Army Soldiers Home, Washington, D.C.
Harriet Bruen (Mrs. Wm. F. Davis)	Westport, Essex Co., N. Y., R. D. #1.
Helen Campbell (Mrs. Geo. Ames)	86 Irwin Place, Trenton, N. J.
Fred, S. Campbell (m. Grace McFadden)	Missionary, Africa, 151 Maplewood Ave., Phila.
Robert Chamness (High School)	451 Vermont Ave., Berkeley, 7, Calif. (44, Pa.
Grace Chisholm	c/o College, Wheaton, Ill.
Florence Chisholm (High School)	151 Maplewood Ave., Philadelphia, Pa.
James M. Crothers (Rev.)	508 N. Aurora St., Itheca, Ill. (Missionary)
W. Winn Erdnan (Rev.)	St. y Sra. Yatzachi, El Bajo, Oxaca, Mexico.
Mary C. Erdnan	z/o Kings College, Wilmington, Del.
Donald R. Fletcher, (Rev.)	c/o Theo. Seminary, Princeton, N. J. (Missionary
Abigail Genso (Mrs. Robt. Kinney)	6740 N. 25th St., Falls Church, Va. (Chili)
Willis S. Greenfield (Invalid)	c/o Miss Alice Greenfield, P.O. Box 212,
Mary H. Hamilton (College)	501 Davisville Rd. Willow Gr. Pa. (Norton, Mass.
David Hamilton	c/o Academy, Stony Brook, L. I., N. Y.
Betty Henderson (Mrs. Wm. Pfeiffer)	623., 54th St. Oakland, Calif.
Lawrence Henderson (High School)	2918 D. Regent, Berkeley, 5, Calif.
Batty Hoffman, R. N. (Mrs. Geo. Browning)	15 Gapcar Rd., Srinagar, Kashmir, India.
Katherine Hoffman (P. G. Study)	21 Cranford Apts., Ames, Ia. (Missionary-India)
Dorothy Hunt (Mrs. W. J. Anderson)	A. F. C. M., M'boy, Luebo, Kasai Dist. Belgian
W. O. Johnson, Jr. (Rev.) Pastor	213 South "C" St., Exeter, Cal. (Congo, Africa
Julia E. Kagin	First Presb. Ch. Birmingham, Mich. (Relig.
Donaldson Koons	m. Elizabeth Ortquist. (See War Education
	(Service List)
Elizabeth Koons (Mrs. G. M. Gompertz)	c/o Dr. E. W. Koons, 1342 Greene St. San Franc.
Tracy Koons (Mrs. F. D. Moore)	1183 Jackson St. San Franc. Cal (9, Calif.)
Francis Lampe (Mrs. E. K. Bryan)	214 Oakwood, Ottunwa, Iowa.
Mary Lampe (Student)	Whiting Hall, Galesburg, Ill.
Margaret Lee (Mrs. C. H. Mansfield)	Paris Island, South Carolina.
Betty Lutz (Mrs. C. E. Friedericks)	629 N. 13th St., Reading, Pa.
Margaret Lutz (Mrs. R. L. Lindsay)	100 Stockton St., Princeton N. J. (Missionary
Carol Lutz (High School)	830 N. Glebe Rd., Arlington Va. (Palestine)
Lorene Lyon	Centenary College, Shreveport, Ia.
G. McAfee McCune, Ph. D.	4423 Que St. N. W. Washington D. C.
Ruth McFarland (Mrs. T. Rolf)	541 N. Gray St. Indianapolis. Ind.
William N. Miller	m. Mary Alpi
Roger L. Mills	m. Verna Stribling
Marion Mills, R. N. (Mrs. F. Woznick)	635 Siegel St., Decatur, Ill.
Chas. H. Moffett (Rev.)	284 Bristol St. Southington, Conn.
Samuel DeForest Moore	Transit Products, N. B. C. Bldg., Cleveland, Ohio.
Lucetta Mowry	Tower Court, Wellesley College, Wellesley, Mass.
Reuben Pieters (Rev.)	m. Mary Shelton
Emma Purviance (Mrs. C. W. Toovey)	607 Corrine St., Hattiesburg, Miss.
Winifred Purviance (Mrs. F. Feder)	416 & 3/4th sw. 80th St. Los Angeles, Calif.

CHILDREN OF MISSIONARIES (continued)

Hugh M. Reiner (Rev.)	n. Betty Uddenberg
Paul B. Rhodes (Rev.)	214 E. Wheeling St. Washington, Pa.
Howard B. Rhodes (Rev.)	n. Betty J. Willis
Newton M. Roberts	c/o Academy, Stony Brook, L.I., N. Y.
Albert Ross	718 Bath St., Santa Barbara, Calif.
Caroline M. Smith	1307 Washington St., Wilmington, Del.
Albert Smith	7625 N. East Lake Terrace, Chicago, Ill.
Addison P. Soltau	College, Wheaton, Ill.
Elizabeth Tipton	Delete. Not born in Korea
John I. Tipton	" " " " " "
F. Burton Toms (Rev.)	340 W. 55th St. New York, 19. N.Y.
James Underwood	n. Ethel Foster
Richard Underwood (High School)	344 Washington Ave., Brooklyn, N.Y.
Grace Underwood (High School)	" " " " " "
Fredrick Vinton	n. Dorothy Rogers
Henry G. Welbon (Rev.)	2910 Fourth St., N., Arlington Va.
Charles P. Welbon (U. S. Navy)	Arcadia, Calif. (Camp Santa Arita)
Helen Wells (Mrs. J.B. Cusick)	Fairfax, Va.
Paul Winn (Rev.)	P.O. Box, 250, Guatanala City, Guatanala, C. A.
Thomas C. Winn (Rev.)	First Presbyterian Church, Westfield, N. J.
Gardner L. Winn (Rev.)	1615 Lakeport Rd., Sioux City, Ia.
Julia Winn (Mrs. C. McPheeters 4566 Rolando Blv'd., San Diego, Calif.	

In Service

Deceased Members

Mrs. Edna P. Henderson	Mar 29, 1944	Berkeley, Calif.	52	Arr. Korea, 1918
Rev. Herbert E. Blair	Feb. 20, 1945	Manila, P.I.	66	" " 1904

Resigned Members

(1908 - 1919)

Ralph G. Mills, M.D.	Oct. 17, 1944	Decatur, Ill.	60 Yrs. in Mission
Mrs. Fannie Hurd Brown, M.D.	Jan. 24, 1945	East Stroudsburg, Pa	78 1891 - 1895

Children of Missionaries (Under 16 yrs. of Age)

Edward B. Adams	Dorothy Clark	Katherine Hunt
George Adams Jr.	Katherine Clark	Helen Kinsler
Donald Adams	Donald Clark	Arthur Kinsler
Lola Beth Anderson	Alfred Coen	Francis Kinsler, Jr.
Anne Avison	Sorothy DeCamp	Kenneth Lowe
Mary Golden Baird	Ruth Hamilton	Rodney Lowe
Rebecca Baird	Lloyd Henderson	Margaret Lyon
Ann Louise Baird	Donald Henderson	Charles McAnlis
Henry M. Bruen, Jr.	Kethleen Henderson	Woward M. Moffett
Ann Campbell	Robert Hoffman	Horace H. Underwood II
Oliver V. Channess, Jr.	Claire Hoffman	Sallie Lou Voelkel
Mary Chisholm	Lois Hunt	Janvier Voelkel
Robert Clark	Bertha Hunt	Theodore Voelkel
	*****	Harol Voelkel, Jr.

CHILDREN OF AFFILIATED MISSIONARIES

Ledyard DeCamp, M.D.	In War Service	c/o Rev. E.O. DeCamp. Bd of For. Miss. N.Y.
Rev. E. Otto DeCamp	" " "	See War Service Data
Grace DeCamp	Re-location	Centre-Box 62, Granada, Colo.
Paul DeCamp	In War Service	c/o Rev. E.O. DeCamp. Board of For. Miss. N.Y.
Dwight Malsbary, Jr.	-c/o Rev. D.R. Malsbary-	Three Hills, Alberta, Canada.
Keith Owens	Officer, R.C.A.F.	495 Metcalfe St., Ottawa, Canada.
Elinor Owens	(Mrs. Norman Walden)	" " " " "
Sumner Owens	Sgt. H.A.F. Mid-East	Missing, Aegean Sea, 1944.
Wm. J. Scheifley, III	Resides in Texas	2412 N 5th St., Harrisburg, Pa.

ADD TO WAR SERVICE DATA

Present Members.	Rev. Harold Voelkel	for address see Page 4 (Chaplain)
Children of Missionaries.	Lawrence B. Avison	U. S. O. see page 5
	Gordon W. Avison	U. S. O. see page 5
	Charles P. Welbon	U.S. Navy see above.

Copies of Messages Received from Presbyterian Missionaries - China, Korea and the Philippines - Released from Internment in the Philippines

Mrs. Wilma Park Dickey - February 6, 1945 - Bilibid Prison, Manila

The Americans are here!! So many letters written and none before were guaranteed a forty-eight-hour delivery to the States. By the way, so much has happened in the last week none of us is sure of the date.

Carroll E. Dickey and I were married on March 23, 1944. Soon after he became quite ill and was taken out of camp to the Municipal Hospital. Because we were married, I was permitted to go with him and special him the whole five months. Because we were out of camp, I was able to obtain special foods for him. His lung abscess ruptured October 1st, and he had made marvelous recovery. Now he is able to do as much as any able-bodied man in camp and has gained weight consistently. With Red Cross food now, I feel we have no more worries at all.

Dr. J. Albert McAnlis - February 6, 1945 - Santo Tomas, Manila

I have kept well, working every week-day and some on Sundays, but the starvation diet (which Ted Stevenson and I were able to supplement from private stocks of food) took my weight down to 124. (Note, Normal weight 145). You will probably be able to read most of the details in the papers, so will save further descriptions of Camp life until later. Needless to say, I would like to get back in time to prepare for the June State Dental Board exams and good chow will do wonders to rectify the weight, etc.

We were overjoyed when the first big tank rolled in very unexpectedly last Saturday evening at nine o'clock. Ted was liberated from the Jap jail and operated all night. He had served three days of a twenty-day sentence for refusing to remove "malnutrition" from most of the death certificates made out in January. Ted has been head Medical Officer for the Camp for some months and all the Camp is proud of him. The Japs/outs^{held} in our Education Building and we had an uneasy two days but Monday A.M. following fighting and negotiations the eighty Jap soldiers who had been living with us were escorted to the gate and sent on their way.

Ted and I were sent to Santo Tomas last March to assist in the Medical and Dental work. All the missionaries who were still out on pass were gathered up last July and taken to Los Banos.

Miss Katharino W. Hand - February 7, 1945 - Bilibid Prison, Manila

For a long time I've not wept - but I'm near it now - six letters from home - all written in November and December. We've been here since the last of December. We got up then at four in the morning, were loaded on trucks, and finally arrived here at about seven the next morning. Fortunately, part of this camp had come the day before - but we began our fight with dirt and bedbugs. However, when shrapnel began flying we were thankful that prison walls are thick. We've told our American boys who took us away for a night and brought us back, that we hoped no one had to take us to Sing Sing - though we feel sure the food there would be better than some we've had here. The night out was an emergency - buildings burning too close made our home unsafe and we were taken to general headquarters. While there one of the soldiers took us for a walk to a small landing field for some of the war planes. We felt as though we were breaking rules to be actually walking in an open field outside all walls and fences.

We've been living on army food for the last two days and gloating - actually milk and meat and eggs and jelly. What do we care if it does come out of cans. Nights have been loud with explosions and what-not. We don't notice it so much in the day. It will really be a memorable experience to have been with the army on the front lines and have seen a city occupied. The cheering of the Filipinos has been most vigorous. And all the army men have been so smilingly helpful. And all of us have either seen friends or at least friends of friends.

The night we moved we took very little. I had already undressed and didn't even have sense to get a change of underclothes. The buildings got so hot while we were gone that the guards left - the natives, thinking we'd gone, came in at the back and cleaned us out of the rest of our possessions. If we should make the first part of our journey by plane there would be no trouble about excess baggage!

Rev. and Mrs. William J. Smith - February 7, 1945 - Santo Tomas, Manila

We fervently thank God for our most timely deliverance. Another month would have seen a great reduction in numbers. All suffering from malnutrition and resulting loss of weight and physical debility. Mr. Smith looks like Ghandi and you know that there was little resemblance before. He weighs less than 109 and Mrs. Smith 81 lbs. The arrival of the 700 last Saturday night (February 3, 1945) was no less than a miracle. We feel that the Board would wish us to return to U.S.

Miss Fullerton hospitalized over year - heart condition. Will be sent home hospital ship. Freis and Jansen outside. Chapmans, J. A. McAnis, Theodore Stevenson, Hereford, Schmidt, Winn, Bullert here. Host at Los Banos.

Rev. Clyde E. Heflin (to Mrs. Heflin) - February 9, 1945 - Bilibid Prison, Manila

At last I have been freed by the most wonderful army in the world! And how! After exactly 1134 days of internment by the Japs, 465 American and British civilian prisoners are gloriously free, comparatively safe, and supremely happy! 810 American army prisoners, also in Bilibid, have likewise been freed, and 510 more army prisoners who were at the Jap prison camp at Cbanatuen, and an additional 3800 civilian prisoners at Santo Tomas Camp (about 3 blocks from here). There are still 2200 American civilian prisoners at Los Banos--we have heard nothing from them since the Yanks arrived, but we are hoping for the best.

I have been interned in four different places; Brent School (Baguio) for six days (December 24 to 30, 1941), Camp John Hay (Baguio) until April 23, 1942, Camp Holmes, Trinidad until December 28, 1944, and finally Bilibid Prison, Manila. This last is too terrible to describe. Our grand American boys blitzkreiged their way from Lingayon to Manila (two months ahead of schedule and far ahead of their supplies) and on the night of February 3, 1945 (hereafter a red letter day in my experience) snatched us from our Nip captors, who on the 4th of February were forced to turn us over at 11:30 A.M. A few of our boys in eight tanks came into Manila at 7:00 P.M. on February 8, 1945. They drove right up to Bilibid with the Japs turning loose on them everything they had. One boy jumped out of a tank in the middle of the street just outside walls and I heard the voice of an American soldier for the first time say, "Hey, Ferguson, bring me a can of milk for this baby is out of fuel." Our boys drove up to Santo Tomas Internment Camp just at 7:00 P.M. on February 3rd and drove their tanks right at and through the iron gates to free 3800 Americans. They were surprised to find us alive. All along the way they had heard that we were dead. We would have been soon.

Physically, I am low; but spiritually, I hope and pray that I am vastly improved. How could one fail to thank and praise the Almighty God who has brought about such wonders! When I entered camp I weighed 158. When I was released I weighed 130. Already we are being fed every kind of American chow imaginable which has been brought through the firing lines at unbelievable risks. During the past three years we have been starved mentally and physically. No news at all since August, 1944. Now we have daily bulletins from all fronts around the world and all American magazines up to October, 1944. As to possessions - clothing, property, money, etc.; I have nothing but the torn and tattered clothes I have on below the waist. But our lives are our most precious possessions and thank God we have them. The Nips have looted and robbed us of everything as they have the entire Philippines. The country is an awful mess. Manila is mostly ashes. We are now right in the midst of the battle with both sides firing right over us and occasionally a shell bursting within our compound. A piece of shrapnel, which I have, came through the wall, gouged out a

piece of the cement floor and landed under my bed. The army will take us out as soon as the road can be opened - maybe in two or three days.

We have just managed to exist on the food (?) the Japs supplied us with (except the 164 who are buried here in Bilibid and the 12 who died in Baguio). The Japs have never seen fit to give us a living ration. Had it not been for the American Red Cross who sent us a 47 lb. box Christmas, 1943 and our Filipino friends who gave out of their poverty food and money, we could not have survived. The Red Cross food, medicine and vitamins reached us just in time to save many lives. Of the individual personal packages sent to me by our relatives and friends in America only 43 reached us and they had been looted by the Japs. The last twenty-five word letter I had from you was written on February 24, 1944. I have no knowledge of where my three sons are or of what branch of the service they are in. Cable me this information at once for I want to contact them if they are out here.

The Japs in the Walled City yesterday, firing directly at Santo Tomas, killed 17 internees and wounded 70 others. General MacArthur was here yesterday and told us we would be returned to the States at the earliest possible moment - the sick by plane, the rest by boat.

I left my dissertation at Dumaguete. At Camp Holmes I wrote another one. It was looted three nights ago while we were out overnight, having been rushed to safety by the army. We are now so used to the pandemonium caused by bursting shells and bombs that we scarcely hear it. Knock-out drops at night enable us to sleep except when the big ones burst near us.

Rev. Harold W. Fildey - February 11, 1945 - Bilibid Prison, Manila

You can imagine the thrills of suddenly waking from our Rip Van Winkle existence and seeing the world of 1945. Amphibian trucks (one was called a Sigduck), Amphibian tanks, land monsters, four-engined bombers, dive bombers, P-38's, jeeps and what-nots, and rifles that look like Buck Rogers 1940 designs.

More than these, we have real candy bars, Life-Savers, sugar, canned vegetables, jam, and real wheat bread. Anything in the real food line looks new to us after three years plus in a concentration camp, with its specialties of corn-meal mush and poor rice. Such kind attention will bring back some of that twenty per cent of our weights which we left behind in the Baguio hills.

Today a newspaper man arrived from the states after one of those unbelievable 36-hour air trips, and he told us that the news of our safety and release was the biggest news of the war, and that he saw the crowds go wild about it over there.

Yes, thrills for all, but beyond even those mentioned, to get letters from homes and friends again, even though such letters brought their sad notes, such as the passing of Dad Fildey and of some of the boys in my former parish. Some American magazines arrived also to give us an insight into the way America is living and thinking. And just today one young man came in to greet his interned uncle, and another to see his sister, as these young men come into the city with the American army.

We believe that even China could not offer any hardships after our experiences of the last few years, even to the point of Chinese beds, - for all we have to sleep on here, since we were last looted, is a bed consisting of four blankets on a concrete floor. And our sympathy for the hungry men, women and children will be an understanding one after our hunger of the first three months of 1942, our close-to-starvation throughout 1944, and our borderline nutrition of the intervening months.

In camp we have shared in what we could do for each other. I was a teacher and vice-Principal in the Camp High School for three years. In spare time, using the only Chinese materials available - a Chinese dictionary, a Chinese Bible, and some home-made materials - we have endeavored to keep our Chinese from becoming a forgotten language.

They say we must return to the States soon. How soon is a question mark. If we land on the West Coast, we will stay there long enough for a needed eye check and some other minor details. Then we will be on our way to visit our homes and our friends in the Middle West and the East.

We will have much to tell each other, you to tell us what has been happening in the world, and we to tell you what happened on Luzon. And then we will get to work preparing for whatever may be our field of labor in days to come.

There, too, we must share. For we must share in your interest and your prayers if our service is to count.

Rev. and Mrs. Donald E. Zimmerman - February 11, 1945 - Bilibid Prison, Manila

Now that we begin our return to civilization we want you to know of our safety and good health, and of our anxious desire to hear of and see friends at home. Our Camp appears to have fared better than other Camps and the Zimmermans better than most of our fellows at John Hay, Holmes and Bilibid Prison. We came to the latter prison hospital (half demolished before the war) on December 28th last, having been at Holmes since late April of 1942. Since American tanks first appeared Saturday evening, the 3rd, we have moved again, Monday, evacuated by the Army to the suburbs for twenty-four hours from the fire of the enemy and the advancing flames of a burning city. In every detail we have been wonderfully cared for by the Army, in delightful contrast to some earlier experiences. But we are frankly impressed with our own Providential preservation and cannot help be humbly grateful to God and humble before His purposes that have brought us to this point.

Our return to America is said to be imminent, though we know no specific plan yet. We have every cause to be sure we shall be well cared for, meanwhile, and hope none at home will feel concern for us. We are having front-line or No-Man's Land experiences of bombing, shelling, street fighting, treachery and bravery, with the shadows of tragedy and fear threatening, but not hiding the ecstacy of joy in our new freedom. None of us can ever feel wholly our own, while we remember the price at which we have been rescued.

Rev. Clyde E. Heflin (to Mrs. Heflin) - February 12, 1945 - Bilibid Prison, Manila

After I had mailed my letter to you on February 9th, I received a note from Dr. J. W. Chapman who is in Santo Tomas Internment Camp. He also sent me a letter which Ethel had received from Edna Bell and one from Carson. For the first time I learned that Russ and Dean are in Europe, Allen in Medical School in Cleveland, Dotsy in high school in Cleveland, and you teaching in the Refresher Course for Navy boys in the College of Wooster.

Just as I finished writing the above paragraph my name was called and I was handed nine letters; one from you, Jo, Aunt Minnie, Bob Silliman, D. S. Hibbard, C. E. Rath, R. C. Wells, H. R. Bell, Vernon and Hooper. That's the first word from you since your twenty-five word letter of February 24, 1944. They also contained the first definite and authentic word I had had about our former Dumaguete colleagues. Most of our Manila colleagues together with the group from Albay, Frances Rodgers, Dr. and Mrs. Middoes, and many others are interned at Los Banos, in the thick of the fighting. (Note: This was written by Clyde before Los Banos was liberated). Both Santo Tomas and Bilibid have been fired on many times. Many shells have burst within our compound but no one has been hit as yet. The number of civilians killed at Santo Tomas up to yesterday morning was 17 and 70 wounded. All kinds of shells and bullets are constantly going over us day and night, whistling, whizzing, singing and whining but our women and children and the rest of us go about our business paying little attention to possible danger. The battle of Manila is as fierce as ever. We will be moved as soon as they can possibly get us out. We have been swept off our feet by the power, efficiency and wonderful spirit of the American army. A steady stream of soldiers from General MacArthur and his staff down to buck privates is constantly going through our camp. I have met men from Galesburg, Monmouth, Rock Island and all around but none I actually knew before.

Mrs. Lucy Boone Vinson (Southern Presbyterian) - February 12, 1945 - Bilibid Prison, Manila

You have no idea how exciting it was to have letters here a day or two after "release," if that isn't too broad a term!

The Civilian Aid Unit, the Red Cross, and neutrals in the city are being more than solicitous. We feel we'll be quite on the level physically on this food, and need only a good course of dentistry, optical care, quiet and a chance to catch up on the mental workings of the world!

Rev. Clyde E. Heflin - February 14, 1945 - Bilibid Prison, Manila

Your letter of November 20, 1944 reached me yesterday. I have shared it with our group here and plan to send it to those at Santo Tomas as soon as possible. We are between the firing lines in the battle of Manila. Many shells have burst within our walls but up-to-date no one in Bilibid has been hit. Seventeen civilian internees were killed at Santo Tomas and seventy wounded four days ago. Dr. Walter Brookes Foley was among the dead and his wife was wounded.

One night things got too hot and the Army rushed us out of here in the middle of the night and brought us back the next afternoon. General MacArthur told us we would be on the way to the States by February 21st. Some have already been flown out, but we will likely come by boat.

Letter from a Sergeant (son of a missionary) - February 20, 1945 - Manila

Last Sunday I managed to slip away for an hour or so and saw Ruth Wylie (Mrs. Zimmerman). Went to a vesper service conducted by members of the internment camp. What a picture! It was held in a prison cell. There were no chairs. The audience brought boxes or sat on the stone floor. There were no hymn books - every tune had been memorized and sung for three long years. There was no organ. Off in a corner one man played a lonely violin. Yet - even though this was a prison cell - at that time it was a church.

Oh yes, I forgot to say all of our missionaries formerly at the language school and in the city are well.

Telegram to Lieutenant Stephen E. Smith (son of Rev. and Mrs. Stephen L. Smith) - March 5, 1945 - from Provost Marshal General

OFFICIAL REPORT RECEIVED ANNOUNCES RESCUE BY OUR FORCES OF YOUR MOTHER
VIOLA R SMITH FORMERLY INTERNED AT LOS BINOS AND PHYSICAL CONDITION
FAIR STOP YOU MAY SEND FREE THROUGH AMERICAN PRISONER OF WAR INFORMATION
BUREAU THIS OFFICE ONE ONLY TWENTY FIVE WORD MESSAGE THE BODY OF WHICH
MUST NOT EXCEED TWELVE WORDS STOP REMAINING THIRTEEN WORDS ESSENTIAL FOR
ADDRESS AND CODE SYMBOLS STOP

The health of the camp was very poor due to lack of vitamins. We had a small garden of our own from which we ate greens practically every day.

We had a visit the other day from a lieutenant from Omaha who had promised Ella's sister to look us up. He had been in New Guinea and away from home nearly two years. He said Americans looked mighty good to him. American soldiers looked mighty good to us.

Rev. David P. Martin (To Dr. Ralph C. Wells)- March 5, 1945

A lot has happened since we saw you last. Our difficulties began about a month after you left us when the big flood occurred caused by the overflow of the Pasig River and every street was under about three feet of water. Some streets became river beds with raging torrents. This flood started the skyrocketing of prices and, as our troops continued to win victories, inflation increased. Rice also became scarce and difficult to obtain. The Tribune warned everyone to have at least one sack of rice per person. Our mess had five sacks of rice (the last two cost us \$500 per sack), twenty pounds of beans, twenty pounds of corn, fifty kilos of sugar and canned goods on hand when the Japanese told us on July 9, 1944 that we must go to Santo Tomas and could take only our personal goods. We did save some of our canned goods and a few pounds of sugar. All else was a total loss.

We stayed at Santo Tomas about fourteen hours and then were put on a train and sent to Los Banos. There were close to 600 in the religious group composed of Protestants and Catholics (priests and sisters). There were already in Los Banos about 1,500 internees but the Japs kept us separate until October 15, 1944, when the two camps were merged into one. This date marked the beginning of our persecution. Thank God it didn't last long.

Our meals were reduced to two a day and the amount cut in half. We were told to supplement it by raising vegetables. I started a garden soon after my arrival but several of the boys laughed at me, thinking that the war would be over or we would at least be liberated by our boys before the end of September. But by December these boys were rather happy to share my greens, okra and beans. January and February were the worst months - no meat, few, if any, coconuts, mongo beans, bananas, or even camotes. Towards the last, they gave us only rice, a half pound a day of palay or unhulled rice - just enough to keep us alive. Is it any wonder that many got beri-beri and died? You have doubtless heard details of the death of Dr. Magill and Mr. Blair. Both the Crotherses were taken to the hospital in Los Banos but both are out now. However, Mrs. Crothers slipped and cracked her hip and had to be hospitalized again.

Ted (Stevenson) reports that all our residences in Malato have been destroyed by fire except the Church, Church House and Bousmans' house, but these have been looted and all stained glass windows smashed. Ellinwood Building stands but the floors and walls are mutilated - no upper floor, so it is reported.

As you probably know, there is not much left of Manila - about two thirds destroyed. There are still some Japanese snipers in the city - in the Finance Building, City Hall, Post Office, etc., but we hope to have them cleared out soon. As soon as it is feasible and there is no more danger, we will be loaded on transports and sent home.

Mrs. Herbert E. Blair - March 6, 1945

Mr. Blair's condition was the result of continued use of inadequate food - from long before we were sent into Los Banos until the final days when it was far from sufficient for a man's or woman's needs. Much heavy work increased his weakness. On the 13th of February, after many difficult months, he was returned to the hospital but could not rally and passed away early the morning of the 20th and was interred in the afternoon.

Three days later we were all rushed out of our barracks, as you doubtless know. I had been trying to arrange the few things left to us. Most unfortunately, Mr. Blair's grip was misplaced and has not yet been found.

Please remember me to the group of Korea Mission friends who have gathered about the Board Offices. It would be such a comfort to see them all just now, as well as the other many friends there.

If I were only young and well enough to remain here to help or go back to Korea. Every Christian man and woman with a loving heart could be a center of rehabilitation and encouragement. If we only had a thousand Peters and Johns for these days - here and in each other country.

Miss Martha Bullert (to "Dear Friends Across the Miles") - March 6, 1945

Liberation! Thanksgiving! Freedom! Food! Victory! all are ours today, yesterday and tomorrow.

Liberation has been ours for a month. Every day has been Thanksgiving Day, Freedom and food have come to us so suddenly that we still cannot comprehend the fullness thereof. Faith and courage have not failed and the answer has been Victory. As is the promise of the Eternal - the answer will continue to be Victory.

In this my first hand clasp in 38 months across the miles, I wish to say "Thank you." Thank you, one and all, for your faith and prayers.

Memory turns to the day of World Conflagration, December 8, 1941, when the calm and quiet of our tropical islands suddenly betook a tension and a rushing and hysteria. Only the orchids seemed oblivious to the change for they remained beautiful and unchanged. First it was the radio telling of the bombing of Pearl Harbor. Twelve hours later "Extras" told of havoc in the bombing of Luzon. Six hours more and the sinking of an inter-island vessel nearby with 500 young soldiers aboard, many of whom sat before us in class three days before; bombs dropping on barracks nearby; these verified a reality. We were in the midst of hell and hatred and war! Two weeks later the class at Silliman University "had been!" Christmas was "to be!" Love was born at Christmas - that was one thousand nine hundred forty-one years ago! This year Christmas meant hate and bloodshed. And so the war was on; families and friends were separated. Those who were not actively engaged resorted to the mountains to ebb out life for a few months until Victory would be ours. Those few months became a few years, and now our most fervent hopes and prayers have become a realization. From internment camp in Dumaguete in June, 1942 to Internment Camp in Bacolod till March of 1943 and through Internment Camp in Manila until our Liberation on February 3, 1945, the guiding and protecting hand of our Master has never once failed us. Some of these days have been exciting and interesting, some harrassing and perilous; all of them conducive to maturity and mellowness. I am happy for every experience since my sailing in October, 1938 and look forward to sharing many of them with you. Some I shall ever hold as mine alone, wishing on to no one, incomprehensible to those of you not amongst us during those past three years; from them gleam a spiritual growth deeper than books or schools can give. An old Persian proverb is, "Whatever comes out of a burned house is a gain." Today one can literally stand anywhere within the city limits of Manila and be within sight of either ruins or complete devastation of what once was called "The Pearl of the Orient." What gain can come out of this burnt house? On the uppermost tower of Santo Tomas is a symbol known to all Christianity - a Cross. From the window of my nipa shack nearby I frequently saw bayonets reaching upward - but the cross was ever higher. This past month there have been no bayonets there at all. There have been days of heavy shelling and artillery. Part of the tower shows a shell hole, the parapet is partially demolished, the guard rail is bent and hanging, the windows are without glass panes but the cross has remained - firm - steadfast, strong, undemolished. It rose above the gun fire!

What a dream this past month has been! The answer to our most fervent prayer has left us in a state of amazement for we can hardly comprehend that within

Dear Friends;

Herewith the 1945 edition of Korea Mission History supplements which may be the last as my Mission History Fund will be more than exhausted with this issue. This is being sent to all who received the 1943 edition under date of Aug., 14th, from Montreat, N. C. which was followed by the 1944 edition, Jan. 27th from Latrobe, Pa. Please refer to these editions, if you have them, for a complete check-up.

I have listed the War Service Data for 9 of the present members of the Mission. 2 of the resigned members, and 57 of the children of missionaries. The list is not complete. Some did not reply and the data for those in the service is changing constantly.

Note on page 6 the deceased records of two of the regular members of the Mission and two resigned. The death of Rev. Herbert E. Blair in an internment camp in Manila, was tragic as it came two days before the others were released. I feel a great personal loss in the deaths of Blair and Dr. Mills, as we were all pioneers together in the opening of Kangkei Station.

Statistically, the present membership of the Mission numbers 101 of whom 11 are in Central and South America, temporarily transferred from Korea. All of the 14 members interred and so miraculously released in the Philippines will be in the U. S. A. by the time you receive this. I have given most of their addresses, c/o Board of Foreign Missions, 156 Fifth Ave., New York, 10, N. Y.

There are 6 "appointees-in-waiting", listed on page 4. There are 29 retired members and 90 resigned. Of the 79 deceased members, 41 died while still regular members of the Mission, 29 after resigning and 9 following retirement.

Adding these different classes, makes a total of 305 regularly appointed missionaries since 1884. As of this date, 226 are still living.

Altogether there have been 16 affiliated members: 8 resigned, 7 deceased and 1 retired, making a grand total of 321 regular and affiliated members in 61 years.

The number of missionaries' children (16 yrs. of age and over) who are still living is 259. Of this number, 36 are listed as missionaries, 18 others as pastors, 13 as pastors' wives, and 5 in other religious work or in the theological seminary. 72 in all or 27.8% in the full time work of the church.

On page 6 you will find a list of 43 missionaries' children who are under 16 years of age. Also a list of 9 children of affiliated missionaries. These are all adults and one, Sumner Owens, is reported as "Missing in action".

No authentic reports have been received from Korea since the last missionaries out-of-the country left there in June 1942 and came to America on the M. S. Grips-holm. Some "underground" reports have come but whether they are true or not we do not know. The present guess is that it will be 18 mos. before the war with Japan is over. The present plan of the Foreign Board is to send, after the war, a few members of the Mission who will stay on in Korea and report back, following which the remaining members will go out as soon as possible. Because of retirement and for other reasons not all the present members will be able to go. It is hoped that as many as possible will be sent even if rules must be waived. During the first years after the war, Korean Church will need all the help that it is possible to give, also Korea.

The hope that Korea will be granted her independence or at least set apart from Japan with some sort of guarantee as to the future, is still bright according to the promise in the Cairo declaration. Anxiously we await the terms of the peace, least compromises be made and Korea be left less than free and independent.

The Foreign Board expects to publish soon a new pamphlet on Korea. However, our Korean missionaries are still not writing enough articles. A new book is to be published, entitled, "Memorable Missionary Achievements" and composed of articles of not more than 2500 words for which prizes are to be given, the contest to close July 15, 1945. Korea is a rich field for such articles but whether or not any members of our Mission intend to submit articles, I do not know. Correspondence is to be carried on with Rev. William N. Wysham, D. D. at "156".

We expect the future of missionary work in Korea to be brighter even than were the wonderful years of the past. What a great opportunity awaits for all who are privileged to return or to go out as new missionaries.

Very sincerely yours,

Harry A. Rhodes

WAR SERVICE DATA, Korea Missionaries and their children,
Presbyterian Church, U.S.A.

<u>Name</u>	<u>Branch of Service</u> <u>Date of Enlist.etc.</u>	<u>Address in U. S. A.</u>	<u>Remarks</u>
<u>PRESENT MEMBERS</u>			
Rev. E. Otto Decamp	Chaplain, Prisoner of War Camp	Monticello, Ark.	Italian Camp
Rev. E. W. Koons, D.D.	Office of War In- formation, 9/1/42	1342 Greene St., San Francisco, 9,	California
De Witt S. Lowe, M.D.	4/1/44. Capt. M.C. U. S. Army	Pawnee City, Nebr.	Sta. Hosp. P.W. Camp, Indianola
Dexter N. Lutz	Federal Economic Administration	830 N. Glebe Rd. Arlington, Va.	
Howard F. Moffett, M.D.	Naval Med. Corps 1/1/44. Lt. (j.g.)	417 Third St., Savanna, Ill.	In the Philip- pines
Edith G. Myers, R.N.	2nd Lieut.	Board of For. Miss. 156 Fifth Ave., New York, 10, N.Y.	In England
Ella J. Sharrocks, R.N.	3/1/44. Army Nurse Corps. Lt.	801 Riverside Dr., New York, 32, N.Y.	In England
H. G. Underwood	Navy. Land. Inter- preter. 9/-/42. Lt.	344 Washington Ave., Brooklyn N.Y.	Philippines & Hawaii
<u>RESIGNED MEMBERS</u>			
Z. T. Bercovitz, M.D. Ph. D.	Army Med. 1/29/43 Lt. Col.	Hillsboro, N.H.	Burma & India
Rev. Wm. C. Kerr	Signal Corps	4226 Second Rd., N.	Arlington, Va.
<u>CHILDREN OF MISSIONARIES</u>			
John. E. Adams	11/-/42. Navy Air Areology. Ensign	4324 Aldrich Ave., Minneapolis, Minn.	S. Study Scripps Inst. La Jolla, Calif.
Chas. K. Bernheisel, Jr.	5/-/42. Transpor- Corps. 2nd. Lt.	1812 S. Maple St., Carthage, Mo.	Persian Gulf, 18 no. Now, Norfolk, Va.
John. D. Bigger, Jr.	Air Force, Radio 5/-/43/ PFC.	2121 Decatur Pl., Washington, 10, D.C.	Guides Air Planes. Johnston Is. Pacific
William P. Bigger	3/-/41. Air Force Weather Sq. Sgt.	320...26th St., Bradenton, Fla.	In Unmak Is. Aleutians, Alaska
Ruth E. Bigger	1/1/45. Far East F.E.A.	1616 Riggs Pl. Washington, 10, D.C.	
Edgar A. Blair	U. S. Navy. Capt.	3668 Dardiff Ave., Los Angeles. Calif.	Was in S. Pacific
John M. Boots	6/-/40. Navy. Lt.	Matawan, N.J.	Was in Pacific
Archibald Campbell, Jr.	12/-/39. A.A.F.	Killed, 5/6/41. Forced-Com- missioned Kelly land'g., Santa Maria field. 8/30/40/	
Leland Chamness	6/16/42. Air Corps cpl.	451 Vermont Ave., Berkeley, 7. Calif.	
Dean B. Coen	10/-/42, Infantry 1st. Lt.	1603 W. Park ave., Champaign Ill.	5th Army, Italy 2 medals.
Stephen W. Coen	10/-/42. Army Sig- nal Corps. Pvt.	1603 W. Park Ave., Champaign Ill.	New Guinea, Radio Division
San'l. D. Crothers (Rev.)	Navy Chaplain 4/29/42. Lt. Ch. C.	8207 S. W. Terwiliger- Blvd., Portland, Ore.	In Solcoms, '43. APA duty, Pacific.
Geo. L. Erdman, M.D.	7/23/42/ Med. Corps Capt. M.C.	615 Fair Oaks Ave., Oak Bark, Ill.	Chief of Lab. Lt. to Capt. 11/23/43
Archibald Fletcher, M. D.	Army Med. 7/-/43, 1st. Lt.	7 Granercy Park New York, N. Y.	In France
Elsie Fletcher	W.A.V.E.S. 12/-/42. Ensign	R.D.2, Falls Church Va.	Naval Reserve
George M. Gale	8/17/42. Royal Can. Ord. Corps	Bank of Montreal, Montreal, Quebec, Can.	Belguin & Holland Corporal
Richard Hamilton	Navy, F.B.S., Batt. 6, Pl. 2.	501 Davisville Rd., Willow Grove, Pa.	Studied in Monmouth, Ill.
Richard Henderson	5/-/41/ Canadian Royal Signals	3108 Lewiston Ave., Berkeley 5, Calif.	Canadian Army, Overseas, Lst. Lt.
Robert S. Hill	5/-/43. U.S. Navy	511 Fourth St., Pikesville, Ky.	Studying in Princeton, N. J.

WAR SERVICE DATA (continued), Children of Korea Missionaries, Presb. Ch. U.S.A.

Name	Branch of Service Date of Enlistment	Address in U.S.A.	Remarks
Donald V. Hirst, M.D.	Med. Corps 7/19/42	311...8th Ave., N. St. Petersburg, Fla.	Lt. to Capt. of Flight Surgeon
Robert Hoyt	Navy Air Force	409 Professional Bldg.	Monterey, Calif.
Donald C. Kerr	9/1/42 U.S.N.R. Lieut.	343 State St., Rochester, N.Y.	In Washing. D.C.
Dorothy Kerr	3/9/44. Navy	4214 Second Rd. N. Arlington Va.	Ensign
Donaldson Koons	Army Air Corps	108 E. 86" St., New York, 28, N.Y.	Pfc.
Margaret Koons	Am. Red Cross	" " "	No. 31476
J. Heydon Lampe (Rev.)	Chaplain Navy Lieut.	805 Greenleaf Ave., Wilnetta, Ill.	Pacific Area
Henry W. Lampe, Jr. (Rev.)	Chaplain Army. Capt.	304 S. Wayne Ave., St. Marys, Ohio	Philippines
H. Cordelia Lampe. R.N.	Army, Lt. A.N.C.	5808 Maple Ave. St. Louis, Mo.	Gen'l Hosp.
Nathan C. Lampe	Army S. Sgt., Artillery	1602 Washington Rd., Alton, Ill.	Rec'd Medals
Janes S. Lampe	Navy Ensign	5808 Maple Ave., St. Louis, 12 Mo.	In training, Jacksonville, Fla.
Donald R. McAnlis	5/12/44. Navy Intelligence	495 Alameda St., Altadena, Calif.	Study in Boulder, Colo.
Robert G. McAnlis	9/-/42, Navy	500 E. Claremont St. Pasadena, Calif.	Study in
Geo. McA. McCune, Ph.D.	State Dep't	Occidental College Los Angeles, Calif.	In Washington, D. C.
Shannon B. McCune, Ph.D.	Foreign Econ. Administration	Ohio State Univ., Columbus, Ohio	Chunking
Roger L. Mills	7/1/42, Lt. Lt. Naval Air Operation	635 S. Siegel St., Decatur, Ill	with 7th Fleet Pacific.
Oliver K. Malcolmsen	No report	Big Creek, Calif.	Box 118
Thomas F. Hoffett	Navy Ensign	98 Elm St., New Haven,	Study, Notre Dame,
Chas. L. Phillips, Jr.	1941, B-29 Pilot. Capt. Marianas	3721 Salome St., St. Louis, 20, Mo.	10 Missions over Japan.
James P. Phillips	Bomber Pilot 1943. 1st. Lt.	3721 Salome St., St. Louis, Mo.	In Europe
Donald E. Reiner, M.D.	Army Med. Corps Major. 7/-/39	1347 Sacramento St., Berkeley, Calif.	821st Med. Air Avac. Squadron.
Ralph E. Reiner, M.D.	Army Med. Corps 7/-/39, Lt. Col.	1540...40th St., Sacramento, Calif	Italy Rec'd Medal.
Philip C. Reiner	Army Special Tr. 6/-/43	725 Grandview Ave., Martinez, Calif.	Hon. Dis'd. 10/-/44
Stacy L. Roberts, Jr.	U. S. Navy	Mifflinburg, Pa.	Philippines
Alfred B. Sidebotham,	Chaplain, Inft. 4/7/43	129 Sunnyside Ave., San Anselmo, Calif.	In Germany
Kenneth Smith, M.D.	Med. Corps, Lt. Col. 6/-/42	552 Funston Pl. San Antonio, Tex.	In England
Robt. B. Smith, M.D.	Army Med. Corps 10/20/42	622 S. Woodlawn Ave., Chicago, Ill.	In France
Geo. C. Soltau	In England	1235 E. Parkway S.	Memphis, Tenn.
Mary Swallen, R.N.	Army Nurse, 1st. Lt.	146 Park Ave., Leonia, N.J.	-In England
M. Elaine Toms	Navy. 2/-/43.	R. #1, Chattanooga, Tenn.	In Washing. D.C.
Janes H. Underwood, (Rev.)	Navy, Chaplain 9/-/43. Lt./j.g.	344 Washington Ave., Brooklyn, N. Y.	Overseas
Henry M. Wells	Infantry vt. 2/1/42	24 Pine Crest Rd., Newton Centre, Mass.	Hon. Disc'd. 6/3/43
Geo. H. Winn, Jr. (Rev.)	Navy Chaplain Lt. j.g.	18 S. Wissahicken Ave., Ventnor, N.J.	Pacific Area
Allen R. Sinn (Rev.)	Navy Chaplain 11/-/43. Lieut.	145 Liberty St. Newtown, Pa.	Pacific
Ruth Winn	Army Red Cross 8/-/43	326 Exchange St., Emporia Kan.	In Italy

Corrections and Additions to May, 1945
BIOGRAPHICAL DATA, KOREA MISSION, PRESBYTERIAN CHURCH, U.S.A.

(See original list of Aug. 14, 1943 and Corrections to January, 1944)

Present Members

Rev. and Mrs. Edward Adams	4324 Aldrich Ave., S. Minneapolis, Minn.
Rev. and Mrs. Richard H. Baird	Nazaret, Monteria, Dist. de Bolivar, Columbia
Rev. and Mrs. Wm. M. Baird	c/o Bd. of For. Missions, 156 5th Ave, N.Y. (B.A.)
H. T. Baugh, M.D. and Mrs. Baugh	c/o Board of Foreign Missions, New York
Miss Anna L. Bergman	Ming Quong Home, Los Gatos, Calif.
Miss Gerto. O. Bergman	c/o Board of Foreign Missions, New York
Mrs. Herbert E. Blair	" " " "
Miss Lois Blair	c/o Dr. W. N. Blair, Presb. Ch. State College.
Rev. and Mrs. H. M. Bruen	Delete. See retired List. (Pa.)
Rev. and Mrs. O. Vaughan Channess	451 Vermont Ave., Berkeley, Calif.
Dr. and Mrs. Welling T. Cook	c/o Board of Foreign Missions, New York.
Miss Hallie Covington	127 North St., Darlington, S. C.
Rev. and Mrs. John Y. Crothers	310 Cates St., Marysville, Tenn.
Rev. and Mrs. E. Otto DeCamp	See War Service List.
Miss Jean Delmarter	115 River St., Santa Cruz, Calif.
Dr. and Mrs. A. G. Fletcher	7 Gramercy Park, New York, N. Y.
Mr. and Mrs. John F. Genso	c/o Board of Foreign Missions, New York
Miss Daisy Hendrix	" " " "
Rev. and Mrs. C. S. Hoffman	604 New Rd., Wilmington 171 Del.
Miss Olga C. Johnson	1094 Iranstan Ave., Bridgeport, Conn.
Miss Marian Kinsler	807 S. 49th St., Philadelphia, 43, Pa.
Dr. and Mrs. E. W. Koons	1342 Greene St., San Francisco, 9, Calif.
Miss Edna M. Lawrence, R. N.	2322 S. Hope St. Los Angeles, 7, Calif.
Miss Margo L. Lewis	1706 Stanford Ave., St. Paul, 5, Calif.
Rev. and Mrs. J. B. Livesay	c/o Board of Foreign Missions, New York
DeWitt S. Lowe, M. D. & Mrs. Lowe	Pawnee City, Nebr.
Mr. and Mrs. Dexter N. Lutz	830 N. Glebe Rd., Arlington, Va.
Miss Ranier J. MCKenzie	2505 S. Hope St., Apt. 210, Los Angeles, 7,
Dr. and Mrs. E. M. Mowry	225 S. High St., Belleville, Ill. (Calif.)
Rev. and Mrs. Chas. L. Phillips	3721 Salome St. St. Louis, 20, Mo.
Miss Harriet E. Pollard	c/o Board of Foreign Missions, N. Y.
Miss Lillian Ross	326 E. Sola St. Santa Barbara, Calif.
Miss Blanch I. Stevens	Montrose School, Essex Falls, N. J.
Mr. and Mrs. H. G. Underwood	See War Service List (Appointees in waiting)
Rev. and Mrs. Harold Voelkel	1200...30th St. Los Angeles, Calif.

Appointees

Howard R. Moffett, M. D. and Mrs. Moffett	417 Third St. Savanna, Ill.
Miss Dorothy Sowers	86 W. Park St. Westerville, Ohio.
Miss Katherine Clark	First Presbyterian Church, Pueblo, Colo.

Retired Members

Mrs. James S. Gale	Penharoon, East Cliff, Looe, Corneall, Eng.
Mrs. Lucia F. Moffett	96 Elm St., New Haven, 10, Conn.
Rev. and Mrs. H. M. Bruen	243 Frederick St., Santa Cruz, Calif.

Resigned Members

Miss Ethel Magee (Mrs. Chas. Rewarts)	826 E. Espanola, Colorado Springs, Colo.
Mrs. Lera Larson (nee Avison)	215 Seventh St., N. Muskogee, Okla.
Miss Ruby Brownlee	5016 Drexel, Chicago, Ill.
Mr. and Mrs. A. W. Gillis	1904 N. Madison Ave., Pasadena, 6, Calif.
Ralph G. Mills M. D.	Delete. See Deceased List.
Miss Jean Foote (Mrs. F. S. Baker)	2853 Ontario Rd., Apt. 303, Washinton, 9, S. C.
Miss Jennie M. Rehrer, R.N.	(Mrs. Wm. Bulloch) R. D. #1, Cape May, N. J.
Miss Lois Henderson (Mrs. Wm. Sinnett)	612...L St., West Palm Beach, Fla.
Dr. and Mrs. Z. Bercovitz	Hillsboro, N.H. (See War Service List)
Rev. and Mrs. Bruce F. Hunt	1040 E. 17th St. National City, Calif.
R. M. Byran, M. D. & Mrs. Byran, M. D.	-c/o Chas. H. Burke, Hosp. Ft. Wingate, N. Mex.
Rev. and Floyd E. Hamilton	501 Davisville Rd. Willow Grove, Pa.
J. L. Boots, D. D. S. & Mrs. Boots	759 Herkimer St., Pasadena, 4, Calif.
Mrs. Fannie Hurd Brwon, M.D.	Delete, See Deceased List. (Los Angeles, 7)
Miss Marjorie L. Janson	c/o Korean Presb. Ch. 1372 W. Jefferson Bvd.

CHILDREN OF MISSIONARIES (not repeating names already given)

Dorothy Adams	1347 Sacramento St., Berkeley, Calif.
Mary Adams	" " " "
Dick Adams (High School)	4324 Aldrich Ave., S. Minneapolis, Minn.
Shirley Anderson (Nurses Tr.)	87 Congress St. Pasadena, 2, Calif.
Phyllis Anderson	Junior College, Montreat N. C.
Lawrence B. Avison	U.S.O., State Planters Bldg., Richmond, Va.
Gordon W. Avison	U.S.O., 2732 Fern Ave., Columbus, Ga.
O. Martin Avison	Veterans's Hospital, Oteen, N. C.
Edward S. Avison	1004 E. Normal Ave., Kirksville, Mo.
Helen Avison (Mrs. V. D. Crawford)	6 Waterloo St., Halifax, N. S. Canada.
Lera I Avison	Kelowna Gen'l. Hosp. Kelowna, B. C. Canada
Margaret Avison (High School)	Health Dept., Kelowna, B. C. Canada
Elizabeth Baird	Maryville., Tenn. c/o College
John S. Baird	Military Institute, Sweetwater, Tenn.
Mary C. Bercovitz	College Sta Box 1536, Durham, N. C.
Timothy Bercovitz	c/o Adadeny, Stony Brook, L. I. N. Y.
Katherine Blair (Mrs. B. F. Hunt)	1040 E. 17th St. National City, Calif.
Mary Blair (Mrs. A. R. Harrison)	U.S.O. Club, Averdeen, N. C.
Huldah Blair, R. N.	Box 1307, San Jose, Costa Rica, C. A.
Donald H. Brown	U. S. Army Soldiers Home, Washington, D.C.
Harriet Bruen (Mrs. Wm. F. Davis)	Westport, Essex Co., N. Y., R. D. #1.
Helen Campbell (Mrs. Geo. Anes)	86 Irwin Place, Trenton, N. J.
Fred. S. Campbell (m. Grace McFadden)	Missionary, Africa, 151 Maplewood Ave., Phila.
Robert Chamness (High School)	451 Vermont Ave., Berkeley, 7, Calif. (44, Pa.
Grace Chisholm	c/o College, Wheaton, Ill.
Florence Chisholm (High School)	151 Maplewood Ave., Philadelphia, Pa.
James M. Crothers (Rev.)	508 N. Aurora St., Itheca, Ill. (Missionary)
W. Winn Erdman (Rev.)	St. y Sra. Yatzachi, El Bajo, Oaxaca, Mexico.
Mary C. Erdman	z/o Kings College, Wilmington, Del.
Donald R. Fletcher, (Rev.)	c/o Theo. Seminary, Princeton, N. J. (Missionary
Abigail Genso (Mrs. Robt. Kinney)	6740 N. 25th St., Falls Church, Va. (Cubli)
Willis S. Greenfield (Invalid)	c/o Miss Alice Greenfield, P.O. Box 212,
Mary H. Hamilton (College)	501 Davisville Rd. Willow Gr. Pa. (Norton, Mass.
David Hamilton	c/o Academy, Stony Brook, L. I., N. Y.
Betty Henderson (Mrs. Wm. Pfeiffer)	623., 54th St. Oakland, Calif.
Lawrence Henderson (High School)	2918 D. Regent, Berkeley, 5, Calif.
Batty Hoffman, R. N. (Mrs. Geo. Browning)	15 Gupcar Rd., Srinagar, Kashmir, India.
Katherine Hoffman (P. G. Study)	21 Cranford Apts., Anes, Ia. (Missionary-India)
Dorothy Hunt (Mrs. W. J. Anderson)	A. P. C. M., M'boy, Luebo, Kasai Dist. Belgian
W. O. Johnson, Jr. (Rev.) Pastor	213 South "C" St., Exeter, Cal. (Congo, Africa
Julia E. Kagin	First Presb. Ch. Birmingham, Mich. (Relig.
Donaldson Koons	m. Elizabeth Ortquist. (See War Education
	(Service List)
Elizabeth Koons (Mrs. G. M. Gompertz)	c/o Dr. E. W. Koons, 1342 Greene St. San Franc.
Tracy Koons (Mrs. F. D. Moore)	1183 Jackson St. San Franc. Cal (9, Calif.)
Francis Lampe (Mrs. E. K. Bryan)	214 Oakwood, Ottunwa, Iowa.
Mary Lampe (Student)	Whiting Hall, Galesburg, Ill.
Margaret Lee (Mrs. C. H. Mansfield)	Paris Island, South Carolina.
Betty Lutz (Mrs. C. E. Friedericks)	629 N. 13th St., Reading, Pa.
Margaret Lutz (Mrs. R. L. Lindsay)	100 Stockton St., Princeton N. J. (Missionary
Carol Lutz (High School)	830 N. Glebe Rd., Arlington Va. (Palestine)
Lorene Lyon	Centenary College, Shreveport, Ia.
G. McAfee McCune, Ph. D.	4423 Que St. N.W. Washington D. C.
Ruth McFarland (Mrs. T. Rolf)	541 N. Gray St. Indianapolis. Ind.
William N. Miller	m. Mary Alpi
Roger L. Mills	m. Verna Stribling
Marion Mills, R. N. (Mrs. F. Woznick)	635 Siegel St., Decatur, Ill.
Chas. H. Moffett (Rev.)	284 Bristol St. Southington, Conn.
Samuel DeForest Moore	Transit Products, N. B. C. Bldg., Cleveland, Ohio.
Lucetta Mowry	Tower Court, Wellesley College, Wellesley, Mass.
Reuben Pieters (Rev.)	m. Mary Shelton
Enna Purviance (Mrs. C. W. Toovey)	607 Corrine St., Hattiesburg, Miss.
Winifred Purviance (Mrs. F. Feder)	416 & 3/4th sw, 80th St. Los Ageles, Calif.

CHILDREN OF MISSIONARIES (continued)

Hugh M. Reiner (Rev.)	m. Betty Uddenberg
Paul B. Rhodes (Rev.)	214 E. Wheeling St. Washington, Pa.
Howard B. Rhodes (Rev.)	m. Betty J. Willis
Newton M. Roberts	c/o Academy, Stony Brook, L.I., N. Y.
Albert Ross	718 Bath St., Santa Barbara, Calif.
Caroline M. Smith	1307 Washington St., Wilmington, Del.
Albert Smith	7625 N. East Lake Terrace, Chicago, Ill.
Addison P. Soltau	College, Wheaton, Ill.
Elizabeth Tipton	Delete. Not born in Korea
John I. Tipton	" " " " "
F. Burton Toms (Rev.)	340 W. 55th St. New York, N.Y.
James Underwood	m. Ethel Foster
Richard Underwood (High School)	344 Washington Ave., Brooklyn, N.Y.
Grace Underwood (High School)	" " " " "
Fredrick Vinton	m. Dorothy Rogers
Henry G. Welbon (Rev.)	2910 Fourth St., N., Arlington Va.
Charles P. Welbon (U. S. Navy)	Arcadia, Calif. (Camp Santa Anita)
Helen Wells (Mrs. J. B. Cusick)	Fairfax, Va.
Paul Winn (Rev.)	P. O. Box, 250, Guatanala City, Guatanala, C. A.
Thomas C. Winn (Rev.)	First Presbyterian Church, Westfield, N. J.
Gardner L. Winn (Rev.)	1615 Lakeport Rd., Sioux City, Ia.
Julia Winn (Mrs. C. McPheeters)	4566 Rolando Blvd., San Diego, Calif.

In Service

Mrs. Edna P. Henderson
Rev. Herbert E. Blair

Deceased Members

Mar 29, 1944	Berkeley, Calif.	52	Arr. Korea, 1918
Feb. 20, 1945	Manila, P.I.	66	" " 1904

Resigned Members

Ralph G. Mills, M.D.	Oct. 17, 1944	Decatur, Ill.	(1908 - 1919)
Mrs. Fannie Hurd Brown, M.D.	Jan. 24, 1945	East Stroudsburg, Pa.	60 Yrs. in Mission 1891 - 1895

Children of Missionaries (Under 16 yrs. of Age)

Edward B. Adams	Dorothy Clark	Katherine Hunt
George Adams Jr.	Katherine Clark	Helen Kinsler
Donald Adams	Donald Clark	Arthur Kinsler
Lola Beth Anderson	Alfred Coen	Francis Kinsler, Jr.
Anne Avison	Sorothy DeCamp	Kenneth Lowe
Mary Golden Baird	Ruth Hamilton	Rodney Lowe
Rebecca Baird	Lloyd Henderson	Margaret Lyon
Ann Louise Baird	Donald Henderson	Charles McAnlis
Henry M. Bruen, Jr.	Kethleen Henderson	Woward M. Moffett
Ann Campbell	Robert Hoffman	Horace H. Underwood II
Oliver V. Charness, Jr.	Claire Hoffman	Sallie Lou Voelkel
Mary Chisholm	Lois Hunt	Janvier Voelkel
Robert Clark	Bertha Hunt	Theodore Voelkel
	*****	Harol Voelkel, Jr.

CHILDREN OF AFFILIATED MISSIONARIES

Ledyard DeCamp, M.D.	In War Service	c/o Rev. E.O. DeCamp, Bd of For. Miss. N.Y.
Rev. E. Otto DeCamp	" " "	See War Service Data
Grace DeCamp	Re-location	Centre--Box 62, Granada, Colo.
Paul DeCamp	In War Service	c/o Rev. E.O. DeCamp, Board of For. Miss. N.Y.
Dwight Malsbary, Jr.	-c/o Rev. D.R. Malsbary--	Three Hills, Alberta, Canada.
Keith Owens	Officer, R.C.A.F.	495 Metcalfe St., Ottawa, Canada.
Elinor Owens	(Mrs. Norman Walden)	" " " " "
Sumner Owens	Sgt. H.A.F. Mid-East	Missing, Aegean Sea, 1944.
Wm. J. Scheifley, III	Resides in Texas	2412 N 5th St., Harrisburg, Pa.

ADD TO WAR SERVICE DATA

Present Members.	Rev. Harold Voelkel	for address see Page 4 (Chaplain)
Children of Missionaries.	Lawrence B. Avison	U. S. O. see page 5
	Gordon W. Avison	U. S. O. see page 5
	Charles P. Welbon	U.S. Navy see above.

